A NEW

ACCOUNT

OF THE

Confusion of Tongues:

AND

Of the INFINITE BENEFITS
Design'd and accruing thereby
To the succeeding RACES of MEN.

THE

NAMES and the ATTRIBUTES

OF THE

Trinity of the *Gentiles:*

OR,

אלהים הגוים

The ELOHIM of the GENTILES.
Their Substance, Mechanism,
Joint Powers, Actions, Effects,
AND
The Services for their Actions
Reclaimed by SCRIPTURE.
With Occasional OBSERVATIONS and
REFLECTIONS.

By J. Hutchinson

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MVSEVM
BRITAN
NICVM

ABBREVIAT. EXPLICAT.

B. C. Joh. Buxtorfiii Lex. Chald. Talm. & Rab. Basil. 1639.
C. Edm. Castelli Lex. Heptaglotton. Lond. 1669.
M. F. Marii de Calasio Concord. S. B. Hebr. & Lat. cum conven. al. Ling. Rom. 1621
P. S. Pagnini Lex. Hebr. Lugd. 1577
R. Gul. Robertson Concordantiale Lex. Hebr. Lond. 1680
T. Thomassini Gloss. Hebraic. Paris 1690
M. P. Moses's Principia. Lond. 1724.
N. H. An Essay toward a natural History of the Bible. Lond. 1725
M.P. 2d Part. of Moses's Principia. Part II. Lond. 1727
M——sine P. Moses's——sine Principio. Lond. 1729

ERRATA

In the CONFUSION of TONGUES.

Pag. 195. line 5. read *shew'd it*.
209. l. 29. read *it is*.
228. l. 25. read *there were*.

In the NAMES and ATTRIBUTES, &c.

Pag. 41. l. 21. for גרגל read נרגל.
159. l. 27. for *in* read *is*.
200. l. 24. read בכוכבים.
217. l. 5. read פחר.

A NEW

ACCOUNT

OF THE

Confuſion of Tongues.

I Intended this for an *Introduction* to the next; but it has ſwell'd, till I am forced to give it a Name. I have ſhew'd that this Syſtem, and every Thing in it, were created before Man was made: And in my *Introduction* to *M— ſine P—*, that they were for two Ends, for his Support, and for his Information: That as he has ſeveral Organs of Perception or Senſation in his Body, ſome were for the Uſe of it, ſome for the Uſe of his Soul, ſome for both. The chief, that of Seeing, to en-

able him to procure Support and Conveniences for his Body, and to take in Ideas for the Information of his Soul. The next, the Organs for Speech and Hearing; as he was to be a ſociable Creature, and have the Uſe of Words or Language, to convey and receive the Images or Ideas of Perſons, Things or Actions, which were in the Mind of one, into the Mind of another: And that the *Hebrew* Tongue was taken from the Ideas of Things, and properly adapted to expreſs them in a Manner different from all later Tongues.

I have ſhew'd the Origin of the true Religion, and of the falſe one, and that the Methods which were us'd for revealing Things, were by emblematical Repreſentations, or Appearances: And the Method for preſerving the Memory of Things reveal'd were firſt for the Eyes, by Beaſts, Birds, Trees, *&c.* being made Emblems, Subſtitutes, *&c.* in the Nature of Records, which was ſtrengthen'd by affixing the Word to each of them, which expreſs'd the Name, Office, Action, *&c.* of the Perſons or Things each repreſented, or were Memorials of. Mr. *Web*, in his Eſſay towards the Primitive Language, *p.* 148. cites Dr. *Brown*, *Pſeud. Ep.* l. 5. p. 223. *This indeed might* Adam *well have ſpoken, who*

who underſtanding the Nature of Things, had the Advantage of natural Expreſſions. As the Explanation of the Actions thus recorded ſtill in Part depended upon Memory and Tradition, as long as Men made the proper Uſes of theſe Things, and kept a traditional Memory of the Things and Actions, they anſwer'd their Ends.

I have ſhew'd, that in Length of Time, when the firſt Revelation was neglected or forgotten, and Men began to imagine, and form Notions of Things within themſelves, attempted to reaſon from the Appearance of natural Things, and not by the Methods directed; they began to pay Divine Service to the ſecond Cauſes; and then of Courſe would ſet up Opinion againſt Memory, and give Relations of the Perſons, Things or Actions, different by little and little, from what had been handed down to them, and from what the Word affix'd to each Memorial expreſs'd. And as they took the Shadow for, or ſuppos'd it too neat a-kin to the Subſtance, they would be liable to apply ſome of the Repreſentations or Memorials to it.

After they were arriv'd to this Length, had in a great Meaſure left God, and he had left them to their own Imaginations, they, beſides the neceſſary Ideas given of

the *Elohim*, of the Covenant, *&c.* which were neceſſary to be known, and ſo come down to us, or others which perhaps were not ſo neceſſary; as they made not only the Agents, but every Action which they perform'd (as will be ſhew'd below) a diſtinct Attribute, and ſo an Object; they would appoint additional, or new Repreſentations of Beaſts, Birds, *&c.* or Emblems, according to their own Imaginations, chiefly, if not ſolely, about the Motions and Effects of theſe Agents or Second Cauſes.

The next Method which was taken to preſerve the Memory of Things, *&c.* which doubtleſs was begun very early, and increas'd as the laſt increas'd, was by ſetting up, or cutting the Images of ſuch Creatures or Things, or Parts of them, upon Walls, Columns, Stones, *&c.* of Courſe a Mixture of the Original Subſtitutes, and of thoſe added by their Imaginations, ſo partly Images of their Ideas or Notions, chiefly at their Places, and about their Objects of Worſhip, ſo call'd, Hierographicks or Hieroglyphicks, *Morinus* de Ling. Primæva, p. 16. cites *Apulejus*, lib. xi. Metamorph. *deſcribens ſuam ad illa Myſteria initiationem: refert enim adhibitos a ſacerdote Libros Literis ignorabilibus pernoconcepti*

tatos, partim figuris cujuſmodi Animalium, concepti ſermonis compendioſa verba ſuggerentes; partim nodoſis & in modum rotæ tortuoſis, capreolatimq; condenſis apicibus, a curioſa prophanorum lectione munita, &c. *Quare Lucanus antiquitatem Phœniciarum literarum commendare ſatagens ſcribit, Pharſal. lib.* 3. v. 223.

Nondum flumineas Memphis contexere biblos
Noverat, & ſaxis tantum volucreſq; feræq;
Sculptaq; ſervabant magicas animalia Linguas.

Suffragatur C. Tacitus Annal. lib. xi. cap. 14. *Primi, inquit, per figuras Animalium Ægyptii ſenſus Mentis effingebant, & antiquiſſima Monumenta Memoriæ humanæ impreſſa Saxis cernuntur & literarum ſemet inventores perhibent.* Paleotus de Sac. & Prof. Imag. *p.* 53. cites Diod. Sicul. lib. 4. *Sunt Æthiopum Literæ variis animantibus extremitatibuſq; hominum atque inſtrumentis, ſed præcipue artificum perſimiles; non enim Syllabarum compoſitione aut literis verba eorum exprimuntur, ſed imaginum forma, earum ſignificatione uſu memoriæ hominum tradita.*— *Item Plinius*, lib. 36. cap. 8. *Ita ſculpturæ illæ effigieſq; quas videmus Ægyptiæ ſunt literæ.*

The Original Repreſentations, and ſuch as were, if any were, added before Men parted or divided at *Babel*, were underſtood by all: But the imaginary ones, ſet up after the Diſperſion in each Country, would be differently choſen, and differently fram'd, and ſo not to be underſtood by Strangers. What Progreſs this Imagination had made, before Writing took Place, may, in many Inſtances, be ſhew'd; to what Degree of Madneſs it run, after Writing was us'd, may, from Writing, be abundantly ſhew'd. And as the Explanation of them, when thus mix'd, depended upon the Memory of the Prieſts and principal Natives in each Country, and at each Temple; ſo dividing the People was the firſt Step to confound their Knowledge and Memory of Things, by Emblems or Hieroglyphicks.

The *Iſraelites*, during moſt of their long Stay in *Ægygt*, had been debarr'd the Uſage of the true Emblems, and ſeen the mix'd or falſe ones us'd; ſo their Knowledge of, or Diſtinction between thoſe old and true, and the new and falſe, would by Degrees become uncertain or forgotten, and ſo their Uſe in their Religion would be confounded. When many of thoſe became uncertain or miſapply'd, it appears there was

was great Occaſion for ſome other Method, *viz.* the Revelation of Writing and by Writing: And that ſhews the Goodneſs of the *Elohim* in communicating them to Man, without which we muſt now have been in the Mercy of mercileſs Men, who would never have ceas'd, till they had defaced all the traditional Accounts of Antiquity, and bereft us of what only is valuable to Man.

The laſt Method was by Letters ſubſtituted for Sounds to form Words, which were us'd for thoſe Ideas or Images, and which convey thoſe Ideas, not only by the Eyes, but alſo by the Ears.

In this Account 'tis neceſſary to ſay ſomething about the Revelation of this laſt Method of retrieving and preſerving the Memory of Things which had been loſt, and were reveal'd a ſecond Time, and of what had paſs'd in the mean time, and was neceſſary to be known, and of what was neceſſary to be added: And as the Revelation of the Science of Writing with Letters was made in the *Hebrew* Tongue, 'twill be neceſſary to ſhew when, and how other Tongues came to vary from it, and be confounded.

I am alſo to obſerve, that when this laſt Method of Writing was revealed, and Things recorded by it, ſome of the Me-

morials of the principal Things, which could not be ſo perfectly exhibited by Writing, as by the old Method were retriev'd or reſtor'd; and the Memory of theſe Perſons or Things preſerv'd, not only by Writing, but by the firſt Method.

In this Diſcourſe I intend to ſhew how this falſe Religion was confounded; ſo I ſhall have Occaſion to ſhew how, and by what other Means beſides that mentioned, the Method of preſerving the Memory of Things by Memorials and Hieroglyphicks, was in a manner totally loſt: And that confounding the Method of preſerving the Knowledge and Memory of Things by Hieroglyphicks, and by writing with Letters, confounded the Religion or Confeſſion of the Heathens.

As I have begun, and intend to ſettle the chief Points in Religion, ſo that it ſhall not be in the Power of Man to diſturb them, I muſt not only ſhew the Perfection of the Writings and Language I am conſtruing, but the Imperfection of all other Languages, and of all human Writings, exalt the Works of God, and depreſs thoſe of Men.

As it will always be admitted, that if the Books in the *Hebrew* Tongue were writ by inſpired Men, they are in the Points they

they treat of, to be our Guides; I had at firſt but theſe three Points to prove, that they were writ by ſuch, and ſo are infallible; that they treat of the moſt valuable Points; and that what is writ upon theſe Points can be infallibly conſtrued: Beſides what I have done in proſecuting this, there will further Evidence ariſe to demonſtrate theſe Points; and that the Knowledge contain'd in them is not to be acquir'd from any other Writing, nor by any other Means.

I am by the Way to obſerve, that after the ſecond great Revelation was committed to Writing, where any conſiderable Article in it was miſconſtrued or miſtaken, whether done deſignedly by the *Jews* or otherwiſe, and Men reaſon'd upon that Miſtake, it has drawn them into innumerable Difficulties, Contradictions and Abſurdities, not only in the Fact miſtaken, but in a Train of Conſequences, and has kept them under an Impoſſibility of ſearching into, and acquiring the Knowledge or Certainty of Things, when, or by what Means, and in what Manner thoſe Effects were produced, either from Scripture, Hiſtory, or by any other Informations, Reaſoning thereupon, and the natural Deductions which might, if they had underſtood

ſtood the Truth loſt by that Miſtake, have been made, and the Benefits thereby, which have any Relation to that Truth ſo miſtaken; and that the Inconveniences increaſe by Length of Time, till it be rectified; as in a lower Degree the Notions of Vortexes, Attraction, *&c.* have hinder'd Men from enquiring into natural Cauſes, and diſcovering them.

I need not inſtance the Miſconſtruction of *Elohim*, and Words which expreſs the Trinity of Perſons in the Eſſence, and their Names, nor thoſe about the Fall of Man, whereby they had made the Crime not the greateſt which could be committed, but ſo ſmall, that it has been at laſt thought there was no Occaſion for a Redeemer, ſo had endanger'd the Foundation of the Chriſtian Religion; nor that of making the Soul of Man have only ſingular Life inſtead of plural, and ſo mortal, making the Heathens worſhip Devils, inſtead of the Agents of God, the Second Cauſes, making the Sacrifices, not from the Fall and Emblems of Chriſt; But Services paid to thoſe Devils, and brought by *Moſes* into the Temple of God: Nor many other important Points, about which there has been ſo many Diſputes. I hope each of them is ſet in its proper Light, and determin'd

termin'd. Telling us the ſacred Scripture is an old Story pick'd up from Tradition, offering their own Opinions, or citing the Opinions of others about Facts reveal'd, or the Conſtruction of the Words which reveal them, after they are conſtrued in the Method I have taken, will ſignify nothing; unleſs it were poſſible that they could ſhew from other Parts of the ſame Writing, from Things ſeen, or Truths as certainly underſtood, that the Relations of Things or Facts could not be ſo, and muſt have been otherwiſe.

Tho' I have ſhew'd in my Eſſay to the N. H. of the Bible, that the Confuſion predicted at *Babel* was not about Language, but about Religion, or that Part of it which we call Confeſſion, or acknowledging the Exiſtence of, or Power in the Object of Worſhip, ſo Praiſe: Yet all this Smoak was not without ſome Fire. There was a Confuſion of Tongues follow'd the Affair of *Babel:* But the *Jews* never deſign'd to tell us how it was perform'd, it affects them too nearly; they were not willing to ſhew that the Scripture was infallibly writ and ſufficient, but imperfect, ſubject to their Conſtructions, *Oral* Traditions, Church Authority, and ſuch Loopholes. So they ſhuffled it off

to

to an immediate Miracle upon the Place, and one of ſuch a Nature, by ſuch a Method, as we do not find God ever us'd with Man.

Thoſe who talk'd of confounding the Languages at *Babel*, did not conſider what ſuch a Miracle would have done. It would have been not only blotting out of every Man's Memory the Ideas he had of all Things paſt, and ſo ſuſpending all Knowledge and Intercourſe among Men, till new Ideas had been acquir'd, and new Languages had been form'd; or elſe inſpiring every Man to fix a new Word to every Idea, which enter'd afterwards, and inſpiring every Man in that Company reciprocally to underſtand him who utter'd thoſe Words.

As it was declared, predicted or promis'd, that the *Elohim* would confound this new Confeſſion; as not one Tittle ſo predicted poſitively without Condition, could poſſibly fail of coming to paſs, or being accompliſh'd; and as neither the then preſent Time, nor any other Time was mention'd: And as it was not done at that Time, nor when the *Iſraelites* came up out of *Ægypt*, becauſe it was even then at its full Height, and perfectly underſtood in *Canaan*, &c. and went on

in

in other Countries, and ſometimes there among the *Jews* for many Ages after, and was in the State predicted, when Chriſt came, the Fulneſs of Time, the Time when that Prophecy was fulfilled, when not a Man upon Earth (of that Religion) could underſtand what his Neighbour mean'd by the Words of his Confeſſion; we are to ſhew what was done in the mean time by the ſacred Hiſtory, where we have it among the *Jews*, &c. and from thence what muſt of Courſe have happen'd among their Neighbours, and what did happen by the concurring Evidence of all their Neighbours, of which ſome is remaining in Writing, Monuments, *&c.* and others referr'd to, which are now loſt.

I need only ſay that שפה is the Lip, and when us'd for the Voice, the Indication of the Mind, 'tis never once in the Bible us'd in any other Senſe than for Confeſſion. Before the Apoſtacy at *Babel*, all Men had the ſame Confeſſion, and the ſame Words, or one common Form: And notwithſtanding the Tranſlation of the Bible, the *Jews* uſe the Word in that Senſe in their private Writings, and where it cannot be in any other Senſe. *R. Levi Barzelonitæ Juris Hebr. Leges*, by *Hottinger*,

ger, p. 270. *De cultu diei Expiationum— Ante jejunium & reverentia ſolenniter ei exhibita; confeſſionibus, quas recitat, cæteriſq; ceremoniis hujus diei, agitur in Tractatu Talmudico, huic materiæ peculiariter deſtinato, qui Joma dicitur.* Vide etiam Majm. Hel. Abhod. Jom. haccipur. *c.* 1. סמג A. S. 209.—— *uſus hujus præcepti fuit ſub Templo. Nunc autem, propter peccata noſtra, deſtituti ſanctuario, Sacerdote magno, habitu item miniſterii, & ſacrificiis, ſolent omnes Iſraelitæ cultum illum celebrare precibus & deprecationibus*, &c. *ſicut ſcriptum eſt, reddimus fructum* שפתינו *labiorum noſtrorum.* Buxtorf, or the *Jew*, who they ſay help'd him, has not been ſo honeſt as to hint at this in his *Lex. Talmud.* &c. שפה or ספה, but only *Labia.* This would have ſpoil'd his Scheme; which is a Warning how we truſt to *Lexicon* Makers in Languages (if I may call theſe, which are nothing but Confuſion ſo,) where we have no Concordance. So it muſt ſtand thus.

Gen. xi. 1. *Et erat omnis terra* שפה אחת. The ſame Confeſſion, & דברים אחדים the ſame Words. דבר has about Religion, under one Idea, ſeveral Significations: This holds in the firſt, and all the reſt here, אחד plural, and join'd with a plural

plural Word M. *iidem*, is not, nor can be us'd in any other Senſe: The Prophecy was to confound their Confeſſion, but nothing is ſaid of their Words, which conſtitute what was after call'd, when Words for the ſame Things differ'd in different Countries, a Language. From this univerſal Practice of thoſe who had Tradition, Emblems, and a pure Language, the Perverſeneſs of thoſe is expos'd, who have that Confeſſion recorded in Writing in that pure Language, and are forced to uſe it in a confus'd Tongue, and object againſt a Confeſſion, or ſet Form of Worſhip in the ſame Words; and would leave every one, who know nothing of thoſe Records, to uſe their own Imaginations. The Attempt, *v.* 4. was to build מגדל, which was there the Place or Temple of the Great. A Temple, becauſe its Head was for the Names, for the Uſe of an Altar. Theſe two Words came together, *Cant.* v. 13. מגדלות מרקחים שפתותיו *Flores Aromatum Labia ejus.* Temples Altars, the Place of burnt Odours, his Confeſſions. So *Iſa.* v. 2. *Et ædificavit Turrim in medio ejus.* That this Altar was built to the whole Subſtance, is expreſs'd by the Word שמים, the three Names. Hence *Jehovah* frequently aſſumes the Title גדל, 2 *Par.* ii. 5. *Et Domus*

mus quam ego ædificans גדול *magna quippe* גדול *magnus* our *Elohim*; *præ omnibus Elohim*, v. 9. *quia Domus quam ego ædificans magna*, & הפלא *mirabilis*. Indeed 'tis plain, ſix of the ſeven Planets, or thoſe ſix which move, were call'd great ones: And if it were the Great one, in Compariſon among the Planets, it muſt be a Temple to the Sun. I have corrected one Miſtake about the ſecondary Candleſtick, from which the Light is reflected in the Night, but not fully. The falſe Conſtruction of גדלים, *Deut.* xxii. 12. & 1 *Reg.* vii. 17. for twiſted Cords or Ropes, which has gone by the Tranſlation into other Languages, as moſt of the falſe Conſtructions have, made me miſtake it for a Term for the Courſes of the Moon: But as the Candleſtick in the Tabernacle was made, 'tis very likely, before *Geneſis* was writ, it refers for an Idea to that, *Exod.* xxv. 31. *Fiet Candelabrum— & ſex calami—— in calamo uno pomum——— Et lucere faciet ſuper Latus facierum ejus*, with a Flower to repreſent the Irradiation of the Light from each Apple or Ball, repreſenting a Planet, which are each named as diſtinct in the *Apocalypſe*: And each *Jew* was to wear the Figures of theſe ſix great ones upon the Skirt of his Garment,

ment; and they were placed in the Crowns, upon the Columns, before the Porch of the Temple; of which in their Place. And their Deſign was to make themſelves שם, a Name, that they ſhould not be diſpers'd, *Targ. J. B. Uziel. Et faciamus nobis imaginem Adorationis in ejus Faſtigio, & ponamus Gladium in manu ejus, ut conſerat contra acies prælium, priuſquam diſpergamur de ſuperficie Terræ.* Targ. Hieroſ.—— *Et faciamus nobis in medio ejus Templum cultus in cacumine ejus, & ponamus gladium in medio manus ejus, ne forte contra eum ordinetur acies prælii priuſquam diſpergamur ſuper facies totius Terræ.* Morinus de Lingua primæva, *p.* 47. Bereſc Rabb. paraſ. 38. *Faciamus nobis Turrim, & faciamus Idolum in ejus cacumine, & armemus manum ejus Gladio quo videatur nos pugnare.* Ibid. *Faciamus nobis nomen tradit R. Iſmael. Nomen illud eſſe dumtaxat Idolum.— Præterea Herodotus ipſe, lib.* i. § 182. *Deſcribens illam Turrim ſicut ſuo Tempore adhuc extabat, dicit quidem in ſupremo illius Sacello nullam fuiſſe Imaginem; ſed menſam auream, & lectum magnifice adornatum ad excipiendam matronam, quæ Deaſtro ſuam proſtituebat pudicitiam; ſed in inferiori Sacello auream Jovis Statuam extitiſſe teſtatur. Idem, p.*

54. & *Strabo, Geogr.* lib. 16. Whether this Image was made, and ſet up here at firſt, is not certain, but ſuch a one was afterwards made, and ſet up hard by; whether it was very large, and had the Sun, or the Irradiation about its Head, which has ſince been call'd the Crown, from whence it took the Title of שם Name is not expreſs'd: But it was of human Figure; and putting a Sword into its Hand was acknowledging its Power, allowing it to be in *Aſſyria* בל, in *Hebrew* מלך; ſo *Jupiter*, &c. *N. B.* This is one of the firſt in the Pedigree of the Kings of our modern Chronologers; and almoſt all the reſt of their Kings were ſuch.

The Conſequence of making an Altar to the Names and ſetting up this new Object of Worſhip, was to produce a new Confeſſion, which was to be followed by offering the Types of the great Sacrifice for the Redemption of Man from the Forfeiture, (for the Crime of believing incommunicable Powers in created Matter, to the material mechanical Agents, which, whatever they then thought were in them, were only for ſupporting the Life of, and ſupplying the Body with Neceſſaries, giving Ideas, &c. And ſo was relapſing into the Original Sin, or a Degree of it, with the

the further Aggravation of Ingratitude for promiſed Redemption, &c.

Gen. xi. 6. *Et dixit Jehovah, Ecce populus unus, & labium unum omnibus ipſis, & hoc incipere eorum ad faciendum & nunc non perhibebitur ab eis omne quod cogitaverunt ad faciendum. Agite deſcendamus &* נבלה *confundamus* שם (let us caſt it out of their Minds, &c. as you will ſee below at large under the God בל.) (the Name, or upon Earth) *Labium eorum ut non audiant vir labium ſocii ſui. Et diſperſit Jehovah eos inde ſuper facies omnis Terræ*, &c. Beſides the Oppoſition of the true Believers, the Effect, I think, was, that thoſe who had fall'n away from the true Confeſſion, and were beginning to frame another, inſtead of agreeing upon a new Form for them, all diſagreed among themſelves about wording it, and the Manner and Degrees of the Service. Each Principal gain'd a Party, and each follow-ed the Reaſon or Dictates of their reſpective Leader: So each Party form'd themſelves into a Sect, and each Sect ſet up a particular Form of Confeſſion to their Object; and each took a Name from the Matter, or one of the three Names in it, or from the Title or chief Attribute that Sect gave to thoſe Agents for this or that

Action; by which it appears, ſeveral of them were afterwards diſtinguiſh'd: To which each Sect annex'd inferiour Attributes and Forms of acknowledging them; by which we have the Names of thoſe three Agents, and (I think) I may almoſt ſay, every diſtinct Power in them, and their diſtinct Actions, remaining upon Record in the Original Writing of the ſacred Scriptures which were firſt reveal'd emblematically. And tho' theſe Names of their Objects ſeem but to be occaſionally mention'd in Scripture, yet the Claims of all thoſe Powers and Actions which were proper to be made, were writ to preſerve thoſe who were not corrupted, and to retrieve thoſe who were: And as the firſt ſhews the Reaſons why the latter were writ, they are both for our Information.

It follows, that each Sect perſiſted ſo obſtinately, that it produc'd a Separation, and forced each, except the ſtrongeſt, which 'tis likely *Nimrod* headed, to ſeek a ſeparate Settlement, and ſo caus'd a Diſperſion: And this is all the Effect, which appears to me, that the Prophecy had at that Time. And tho' in the *Introduction* to the ſecond Part of *M. P.* I left the reſt to Time and Accidents, I ſhall now come

to

to the Manner. And I think I may aſſert, that there is ſcarce one eminent Miracle perform'd in early Times, and recorded by *Moſes*, but the later Prophets, nay, even the Apocryphal Books, or at leaſt the *New Teſtament* refers to it, or recites it: I think I may ſafely affirm, that the pretended Miracle of the *Confuſion of Tongues* at *Babel*, is never recited, nor referr'd to: But the Deſtruction of this new Religion, as then not accompliſh'd, very frequently under this Word, *Pſal.* xii. 3. *Succidet Dominus univerſa Labia blanditiarum.* Ibid. xxxi. 19. *Obmuteſcent Labia falſitatis.* Prov. xvii. 4. *Malus attendens ſuper Labio Iniquitatis:* So under many other Words.

We ſhall ſuppoſe that the ſeveral Parties, who went off from *Shinar* at firſt, march'd moſtly Eaſtward and Weſtward, kept in the moſt commodious Latitude, and ſettled each in the moſt commodious Place, not many Days March from each other, till new Sects aroſe, or till Kingdoms were eſtabliſhed, and Parties, which had been forc'd or oppreſs'd, or wanted Room, diſpers'd further and further, out of the Reach of thoſe Kingdoms, *&c.*

Diſperſion was one and the firſt Step to confound their Religion; which Confuſion was not compleated, as I have ſaid, till the Fulneſs of Time, till *Chriſt* came, when they had loſt the Knowledge of the Power and Actions of their Object: And as 'tis ſaid by *John* iv. 22. *They worſhipp'd they knew not what*, and ſo were prevail'd upon to return to the true Object. But this firſt Step had no Relation to, nor Effect upon their Language; that continu'd the ſame till Writing was reveal'd to *Moſes*, which fixed the Knowledge of the true Object, and the Terms and Means of Man's Salvation, in the Original Language, and naturally produc'd a new Language in every other Country; which made them neglect the firſt Method of preſerving Knowledge, and in time ſeparated the firſt Sett of Words from their proper Ideas, and form'd new Words with improper and uncertain Ideas, which, as aforeſaid, loſt the Knowledge both of firſt and ſecond Agents; their reſpective Powers and Actions; and of all the great Points which concern'd Man to know and remember: nay, confounded all the Worſhippers, and at laſt the very Being of that Religion; and will always confound all who attempt by them to retrieve the Know-

Knowledge of the firſt, or to ſet up any Scheme of the Second Cauſes.

The Word לשׁן Language, is writ among other Things, which were afterwards to be, *Gen.* x. So *Deut.* xxviii. 49. But no Mention of it, or any Word which expreſſes or implies any Difference in Language, till long after Writing was reveal'd to *Moſes.*

We find in the Time of *Abraham* this new Religion was advanc'd to a great Height: But we find not that there was any conſiderable Alteration in this Language. He who was bred at *Ur*, of the *Chaldeans*, could not only, at the Places between, but *Gen.* xii. 18. converſe with the *Ægyptians.* And *ib.* xiv. 21. with the King of *Sodom. Ib.* xix. *Lot* with the *Sodomites. Ib.* xx. 9. and 21, 22. *Abraham* with *Abimelech*, the King of *Gerar.* And 'tis very natural to ſuppoſe, that theſe then were the moſt Weſtern Settlements, becauſe there were ſuch vaſt Tracts of Land vacant, between Settlement and Settlement, as to admit of *Abraham*, *Lot*, &c. with their Flocks in *Canaan.* And of *Lot*, *Iſhmael*, and the reſt of *Abraham*'s natural Children, *Eſau*, &c. Eaſt of *Canaan.* And to ſuſtain the Increaſe of the *Canaanites* in *Canaan*, and of the *Iſrae-*

lites in *Ægypt*, Gen. xxiv. 17. *Abraham*'s Steward diſcours'd in *Meſopotomia* with *Rebekah*, and treated with the Family about her Marriage. *Ib.* xxix. 9, *&c.* So *Jacob* there with *Rachel*, *Laban*, &c. *Ib.* xxxi. 47. they convers'd in *Hebrew* Words. Tho' *Joſeph*, who ſurely underſtood his Native Language, underſtood the Language of, and tranſacted all the Affairs of *Ægypt*, Gen. xlii. 23. ſpoke with his Brethren by an Interpreter; 'tis plain, it was not out of Neceſſity, but in Diſguiſe, pretending to be a Stranger from ſome other Country, and not of their Family. For *ib.* xliii. 20. his Brethren commun'd freely with his Steward. So *ib.* xliv. 4. and ℣ 15. and *cap.* xlv. freely with him, and xlvii. 9. *Jacob* commun'd freely with *Pharaoh*. 'Tis certain, the *Ægyptians* then ſpoke the Original Language, or *Hebrew*; becauſe the *Iſraelites* in ſeveral hundred Years had not corrupted their Tongue, by mixing with them, but underſtood the Writings of *Moſes:* becauſe when their Poſterity were but 70 Years in *Aſſyria*, when that Language was there corrupted, they, for want of performing their Services, and by communing with the *Aſſyrians*, ſo far loſt the Knowledge of their own Tongue, that none but

but their *Scribes*, or learned Men could read *Moſes*'s Writings; and, I think, even they did not perfectly underſtand them; and they never could retrieve the Knowledge of their Language, nor of them. And it appears by the Names of Places and Perſons, and many other Ways, wherever *Abraham*, *Iſaac*, or *Jacob* came, *Hebrew* had been there firſt, and was their then preſent Language.

As that Language was form'd, that there is a Community, as appears in Scripture, from the Idea in the ſeveral Things to which each Word is apply'd: And as each Word was but of two or three Letters, they could not be eaſily corrupted. And it was not an eaſy Matter to form any other Words for the ſame Things or Actions, nor to frame any new Words; and then there were none to be borrow'd from others: Nor was it eaſy to make Alterations in the old Words, ſo as to make them unintelligible to any who had been educated in that Language, by any Means then in being. Thoſe curious Animals, who have each aſk'd Thouſands of Queſtions, and made Thouſands of Objections, and never ſolv'd one, may know, if they were capable, by the Perfection in that Language, and by many other Things, why

why *Adam* lived ſo long, who *inter al.* had Direction and Power to ſettle it.

As a further Proof of this it appears, that when the *Iſraelites* return'd to *Canaan*, notwithſtanding their Cohabitation with the *Ægyptians* ſeveral hundred Years, and their ſojourning in the Wilderneſs above 40 Years, ſome Part of the Time with a mixed Multitude which join'd them; they ſpoke the very ſame Language as all the Nations in their Way, and as the *Chaldeans* and the *Canaanites* ſpoke; and the Spies, *Joſ.* ii. converſed freely with *Rahab* alone, without any Interpreter. *Deut.* xxiii. 4. *Balaam* lived at *Pethor* in *Meſopotomia*. And *Numb.* xxii. 5. The Meſſengers of the King of *Moab*, and afterwards he and his Princes convers'd freely with him, as the *Iſraelites* did too freely with the *Moabites*. And when the *Iſraelites* enter'd *Canaan*, they convers'd with the *Canaanites*, and even with the *Gibeonites*, who made a League with them, *Joſ.* ix. who, they ſuppos'd by the Accounts the *Gibeonites* gave, might have come ſeveral Hundred Miles, and had no Suſpicion from their Language, but took it for granted, that People at that Diſtance had the ſame Language as they had. *Bochart.* in his *Canaan*, *De Colonis & Sermone*

mone Phœnicum, lib. ii. c. 1. proves, that in *Moſes*'s Time, and long after, all ſpoke *Hebrew*, or very near it, and ſo do many others. *Ravis's General Grammar*, in his Diſcourſe concerning the Eaſtern Tongues, ſays, *p.* 66. *All the beſt Authors do earneſtly contend to have Ebrew eſcape a Confuſion at Babel, but ſuffer it to be led Captive in the Babylonian Captivity*, ib. *p.* 85. &c. This Evidence againſt the pretended Miracle of the *Confuſion of Tongues* at *Babel*; The viſible Evidence againſt the pretended Miracle, to make the Sun ſtand ſtill, and ſuch like, have confounded many Believers, and confirm'd many Unbelievers, that the Scripture was not true: I hope, conſtruing them right will have the contrary Effects. I ſhall do with this as I have done in many other Caſes, admit their Evidence, prove the Bible to be true, and deſtroy Gainſayers with their own Weapons.

The Manner in which *Jehovah* made the Covenant with *Abraham*, and in which *Abraham*, who was bred in *Chaldea*, and *Iſaac* and *Jacob* witneſſed their Covenants with the Kings in *Canaan*, &c. and of *Abraham* and *Jacob* purchaſing Land, ſhews that Men then knew nothing of writing Words with Letters. Does any one

one doubt, if *Joſeph* could have writ, tho' he might not think it proper till then, when he ſent that affectionate Meſſage to his Father, could want Breeding ſo much as not to have ſent a Letter to his Father, with ſome private Circumſtances which had happen'd between them, when he was his Father's Darling; but have left the Old Man, who look'd upon the Meſſage as ſo incredible, that he did not believe his Sons, till he ſaw the Waggons, *&c.* which were ſent to fetch his Family. The Execution of the Command given by *Jehovah* to *Moſes*, who had been educated in all the Wiſdom of the *Ægyptians*, Exod. xvii. 14. כתוב *write this Memorial* בספר *in a Book, and rehearſe it in the Ears of Joſhua*, &c. The firſt time that the Word for Writing was mention'd, ſhews that *Moſes* then knew nothing of Writing; becauſe inſtead of Writing he built an Altar for a Memorial, as uſual, and call'd it *Jehovah-Niſſi*, &c. But after Writing was reveal'd, *Deut.* xxv. 17. he obey'd the Precept, and writ the Direction and Reaſon for it, *inter al.* in a Book. Indeed ספר ſeems to be an antient Word, ſignifies to expreſs or declare any Thing, *inter al.* Numbers. As People then underſtood Sculpture, or making of Images, or Figures

gures in *Baſſ. Rel.* and Painting to repreſent the Powers and Actions in this Syſtem. They muſt underſtand the Uſe of Lines to deſcribe; and 'tis very likely they had ſome Method of Scores or Numbers to keep Accompts: And by the Uſe of Lines they might ſcore out the Geography of Parts of the Earth; nay, the Circles or Courſes of the celeſtial Orbs, and their Motions, might be kept by the *Chaldeans*, &c. in that Manner, ſo Accounts of Days, Months, Years: But Books were not us'd as a Name for Things, on which they writ Words, before the two Tables were writ: Theſe are diſtinguiſh'd by many. *Greave's Deſcript. of the Pyramids*, p. 114.—— *Ægyptian Letters, I mean not the ſacred ones (for theſe were all Symbolical, expreſſing the abſtracted Notions of the Mind by viſible Similitudes of* * *Birds and Beaſts, or by Repreſentation of ſome other familiar Objects) but thoſe us'd in civil Affairs.*

* *Phœnices primi, famæ ſi creditur auſi*
Manſuram rudibus vocem ſignare figuris.
Nondum flumineas Memphis contexere Biblos
Noverat, & Saxis tantum volucreſq; feræq;
Sculptaq; ſervabant magicas Animalia Linguas. Lucan. lib. 3.

Tho' this Hieroglyphical Method of Writing has been ſo often produc'd in Evidence, that writing with Letters for Words was before *Moſes*; thoſe have no Relation to one another, and that Evidence is nothing to the Point.

As there was nothing writ before *Moſes*, ſo when he writ, he only mention'd the Things which came within his Deſign; ſo as to all other Things, Tranſactions, *&c.* God frequently bids them aſk of their Fathers, refers them to Tradition, which had been preſerv'd, and handed down in the Manner aforeſaid, refers them to no Writing, yet bids them enquire if there had been any ſuch Thing, ſince the Foundation of the World, *Deut.* iv. 32. xxxii. 7. *Job* viii. 8.

It appears there was ſome Proportion, partly in the Degree of rejecting the old Religion, which was in ſome Meaſure preſerv'd in ſeveral Families long after the Diſperſion: And partly in the Degree of advancing the new Religion each Nation arriv'd at, before it was fit for Deſtruction, which God expreſſes by their Wickedneſs being full. When that was the Caſe of the *Canaanites*, and 'tis likely of the *Ægyptians* alſo, God gave *Moſes* Power to ſhew his Commiſſion and Teſtimonials

ſtimonials for the Veracity of his Writings, by commanding the natural Agents in this Syſtem, and making them obey him, which at that Time were the *Elohim* of the *Ægyptians*, *Canaanites*, &c. and forced the *Ægyptians* to let the Children of *Iſrael* depart. After God had thus brought the Children of *Iſrael* out of *Ægypt* into the Wilderneſs, and let them know the Conditions of the Covenant, and renew'd it with them, he, *Exod.* xxxi. 18. xxxii. 16. by his Finger, his immediate Power, writ the two Tables of the Covenant in Stone, and thereby was pleaſed to diſcover the Uſe of Letters, Repreſentatives for Sounds, and join'd Subſtitutes for Words, which in that Language ſhould for ever preſerve the Ideas of Perſons, Things and Actions, repreſented and expreſs'd by thoſe Words. And *Moſes* was directed, and did in that Manner reveal, record, and convey every Thing, which at that Time was neceſſary for them to know; and the other Prophets afterwards, what was neceſſary at each Time, or at Times to come, therein mention'd to be known; which are handed down to us, and contain all that is neceſſary for us to know of Things, before, and in the Times they writ or propheſied of.

If

If it ſhould be objected, that notwithſtanding what has been, or may be ſaid of the Perfection of the Original, or *Hebrew* Tongue, that in the Space of 2000 Years there muſt have been ſome Deviations, I hope they will give me Leave, at leaſt I ſhall take it, to obſerve, that as *Moſes* firſt, and afterwards the other Prophets, were directed by infinite Wiſdom, it was no Difficulty for them to apply each Letter to the proper Place in each Word infallibly, and ſo fix or retrieve the proper Pronunciation of every ſingle Word, and if there were any other, to uſe none but proper Words: So that by them the Roots, as People term them; nay, the Idea, which correſponds with each Word in every Part of the Bible, might be reſtor'd, fix'd, and preſerv'd, as making a Tranſlation of it into one of our preſent Tongues, where 'tis frequently read: Writing Forms of Worſhip, Laws, or, *&c.* in a great Meaſure fixes a common Speech at this Day, which is nothing to our Purpoſe now. And as *Moſes* began to write theſe Books without human Teaching, or Practice, and the Prophets continued their Writings in Succeſſion, for ſuch a vaſt Series of Ages, none but thoſe inſpir'd could, at the Beginning of Writing, have

have placed their Letters infallibly in the ſame Order, nor even kept to that Order, during the Length of Time they writ, from the firſt to the laſt: Nay, the Copies could ſcarce poſſibly have been infallibly correct, if the Prophets had not ſucceeded, and tranſcribed, or corrected them ſucceſſively, till Writing was perfectly underſtood, and a ſufficient Number made to examine new ones by. Beſides, the Demonſtration which ariſes from the infallible Deſcription of Things in this Syſtem, which are to be ſeen; and their Actions, which are partly to be ſeen, and partly to be underſtood, and ſo compared with the Deſcriptions of them; it will, when their Uniformity, and infallible Certainty in Writing (not only by affixing proper Words to the Ideas of Things, but even in obſerving the ſtricteſt and ſimpleſt Rules of Grammar, and all the other Rules and Diſtinctions in that Tongue, when there could be no Grammar nor Rules laid down to direct them as Men) are a little more ſhew'd, be Demonſtration, beyond Contradiction, to the End of the World, that they were directed by an infallible Mind, and writ by infallible Hands. And all the poor Performances in the firſt Writings of other People now extant; nay, even thoſe,

with all their Alterations and Improvements, which were ſtill but the Products of human Reaſon, confounded by the received Notions in the reſpective Times or Places; nay, all the Conjectures and Stories of our modern, proud, poor Creatures, will appear to be of no other Uſe, but to ſhew the Difference, and ſet off the *Hebrew* Tongue and Revelation.

Some of our Conjecturers, who are not willing to allow that there is any ſuch Perfection or Certainty in the *Hebrew* Tongue, cry, If it is ſo valuable, why have we no more of it preſerved? I muſt tell them, we have as much as we want: And it is vaſtly for the Authority and Certainty of the *Hebrew* Scriptures, that they are to be conſtrued by themſelves, and that there were no human Writings in that Tongue preſerved, nor Writings in any other Language of that Antiquity: For if there had been ſuch, as there muſt have been Errors in them, eſpecially about Mens Notions in Philoſophy, Divinity, *&c.* either they would have writ Relations of ſome Facts which were not true, or they would have us'd ſome Letters in Words, or ſome Words or Names improperly; any of which would have given an Occaſion to the Adverſary to have

have diſputed the Facts, or Significations of the Words or Facts writ by the inſpired Authors, which by ſpecial Providence is prevented. If there had been any Writings which had but had the leaſt Appearance of being of that Language, or of that Age, thoſe who know not a Diamond from a Pebble, much leſs the Difference of their Value, would have been continually ſetting up their Authority againſt that of the *Hebrew* Scriptures; that admits of no Diſpute; becauſe, when 'tis certain there are none ſuch, they are continually ſtriving to make a Parcel of Scraps of vaſtly later Date (by their own Confeſſion, tranſlated out of the Language they were writ in, and as is evident, about Things they know nothing of) Hiſtories of Men and Times, and labour Night and Day with them, to invalidate the Authority of the *Hebrew*.

They alſo make an Objection againſt the *Hebrew* from the Paucity of its Roots or Words, which is the greateſt Perfection which can be in a Tongue. I mean, not to harangue with, but to record Things, and convey the Ideas infallibly; as one Word takes in all the Things, Actions, &c. which can be comprehended under one Idea; as every diſtinct Thing

taken in helps to clear the Idea; the more it takes in, the more the Meaning of the Word is aſcertain'd; and the Word which takes in the moſt, is leaſt liable to be miſtaken, and gives the cleareſt Idea. As there were many Things and Actions which there was no Occaſion to mention in the ſacred Writings, ſo doubtleſs, if the Words for them had been us'd in the Bible, they would have made the Language more copious, but would not have made that which is writ more certain. If the Book of *Job* contain Words for Things not elſewhere mention'd in the Bible, that is no Proof thoſe Words were not in the *Hebrew*; ſo when we find thoſe unus'd Words, with ſuch Changes as have befall'n them, not only in Spelling, but in Signification in human Writings, in neighbouring Tongues, we preſently conclude them each of the Tongue they are found in, without any Proof that they were not in the firſt, or *Hebrew* Tongue: Nay, perhaps they might have more compound Words, or with other Sorts of Additions to the firſt pure Language which are not us'd.

And what renders this Method the more valuable, tho' the Methods uſed before might have been renew'd; and they have

have ſet a few of the principal Things right: Yet as the Heathens had fall'n upon worſhipping the natural Agents, or Second Cauſes, it was neceſſary, or at leaſt for the Benefit of Man, to ſet their Creation, Formations, Powers, and Actions, and every Particular concerning them, in a clear Light. And as worſhipping thoſe Cauſes had made them break through all other Rules; ſo as God was pleas'd to renew an Account of the Creation, Formation, and Uſes of this Machine, and lay down Rules between him and Man, between Huſband and Wife, Parents and Children, Relation and Relation, Neighbour and Neighbour, Native and Stranger; and above all, the Conditions of the Covenant, the Genealogy of *Chriſt*, and many other Things contain'd in thoſe Writings; and laſtly, the Manifeſtation of *Chriſt* and the Goſpel, neither Emblems, nor the Method of Writing, with Repreſentations for Words ſuggeſted, but not proved to be then in uſe or being, though ſomething a-kin to that, be ſince uſed by the *Chineſe*, &c. could ever have aſcertain'd the Knowledge, and preſerv'd the Memory of ſo many Things as were propos'd and effected by the Method of writing by Letters.

But to purſue this Diſcovery, and the various Effects upon the ſeveral Countries privy to it. As God's Miracles in *Ægypt*, his Appearance and continued Miracles in the Wilderneſs had terrified the then World to a vaſt Diſtance, if not quite as far as any had diſpers'd: So this Diſcovery would ſurprize them extremely. But firſt of all, the People who followed the *Iſraelites*, call'd, *Exod.* xii. 38. ערב רב *mixtio multa*, a vaſt Number of ſeveral Tribes or Nations, all Heathens, and conſequently of many Sects, who encamp'd in, or on the Outſkirts of the Tents of *Iſrael*, and were the Promoters of ſeveral Murmurings or Mutinies; As *Numb.* xi. 4. *And the mix'd Multitude that were among them fell a luſting.* And the Puniſhment fell moſt ſeverely upon them, as *ib.* ℣ 1. *And the Fire of the Lord burned among them which were in the outermoſt Parts of the Camp.*

What induced theſe People to follow the *Iſraelites*, whether they were partly converted by the Miracles; and if they had met with no Difficulties, intended to have join'd with the *Iſraelites* in Worſhip; or the Nations from whence they came were overſtock'd with People, or oppreſs'd by Tyranny: And they took that Opportunity

nity to get off with the *Iſraelites*, in Hopes of finding more Room, or better Uſage in new Settlements; or they hoped to have come in for a Share of Plunder in *Canaan*; or how far, or how long they follow'd, is not certain. But as they met with no Severities before they came to the Mount; and as we have no Account that they follow'd into *Canaan*, except they be comprehended at *Joſ.* viii. 35. or, *&c.* under the הגר *peregrinus*; we may ſuppoſe that they were moſt of them preſent when Writing was reveal'd, and that ſome of them, when they met with Severities, would deſert and return to their own Country *Ægypt*, or ſome of the neighbouring Countries, and carry what they had heard of the Diſcovery with them. And tho' the *Ægyptians* and their Neighbours might have an Antipathy to any Thing that came from the *Iſraelites*, yet, as many of them were partly convicted by the Miracles, they would take the Advantage of what was reported of the Diſcovery; and the reſt, and moſt of this mix'd Multitude, would deſert, and pitch in the Places where they found Paſture and Neceſſaries, in that Wilderneſs, or the neighbouring Parts, which were not fully ſtock'd, and carry with them what they knew of this Diſcovery.

As we may have ſome Occaſion to enquire who the *Arabians* were, whence they came, whence the Country or they had that Name, we muſt firſt look backward. *Marius* has given us the antient Names of thoſe Parts, which have ſince been call'd *Arabia* נביות *Nebaioth filius Iſhmaelis*, Gen. xxv. 13. *Ab hoc omnis Regio ab Euphrate uſq; ad mare Rubrum uſq; hodie Nabathena dicitur, quæ pars Arabiæ eſt.* Iſa. lx. 7.—— סבא *Seba, Saba filius Chus* (whence *Jethro*'s Daughter, who *Moſes* married, was call'd the *Chuſhite*) *Inde Sabæi populi, qui Felicem Arabem incolunt, ſunt dicti: Eſt & Arabum Metropolis nomine Saba in monte ſita.* Iſa. xlv. 14,— Sometimes שבא *Filius item Jectan.* Gen. x. 28. *Filius Jecſan.* ib. xxv. 3, *Hoc nomine dicitur etiam Arabia & Arabes Populi.* Pſal. lxxi. 10, 15. Heb. lxxii. Iſa. lx. 6.—— עברים —— עבר *Mons eſt Moabitarum contra Jericho ſupra Jordanem: idem ille cum Montanis Arabiæ, in quo vertice eſt Mons Nebo in ſummitate Phaſga, ubi Iſraelitæ caſtra fixerunt.* 41. *Manſionem Eremi* Numb. xxi. 11. *ubi legitur* עיי העברים *Jeabarim, et* 33, 48. *Morte Moſis notus,* Numb. xxvii. 12. Deut. xxxii. 49. *Teſtatur Hieron. in locis Hebr. Oſtendi Abarim aſcendentibus de Lybiade in Heſebon antiquo vocabulo, juxta montem Phoger nomen priſtinum*

ſtinum retinentem, a quo circa eum regio uſque nunc appellatur Phaſga — עיפה *Epha filius Madian filii Abrahæ.* Gen. xxv. 4. *Ab eo Arabia Felix, Deſerta ſive Petræa dicta eſt Epha.* Iſa. lx. 6. —— פתרם *Pathros nomen loci in Ægypto,* Jer. xliv. 1. Ezek. xxix. 14. *Nomen item regionis quæ Arabia Petræa dicitur.* Iſa. xi. 11. *Idem forſan eſt quod præcedens* —— קדר *Cedar filius Iſhmaelis.* Gen. xxv. 13. 1 *Par.* i. 29. *Arabiæ item regio eſt Hieronymo in Agaranorum, id eſt, Saracenorum ſolitudine a Cedar filio Iſhmaelis ita cognominata. Ferunt quidem Cedar eſſe Civitatem quæ Joſepho Camela vocatur. Meminit.* Iſa. lx. 7. Ezek. xxvii. 21. Pſal. cxx. 5. Heb. cxxi. Jer. ii. x. *M* ערב— *Altera Arabia Deſerta, quæ Felici a Meridie, a ſeptentione Syriæ & Meſopotamiæ parte finitur, ut Ptolemæus, lib.* 5. *cap.* xix. *ſcribit hanc Sceniten, & Arabas illic Scenitas,* i. e. *vagos nomades & in Tabernaculis habitantes nominant. Plinius, lib.* 5. *cap.* xi. & xxiv. & *Strabo, lib.* 16. Palæotus *de Sac. & Prof. Imag.* cites *Lactantius,* lib. 2. cap. xiv. *Unus ex filiis Noe, cui nomen fuit Cham, non texit patris nuditatem: & paulo poſt; ideo ab eo expulſus conſedit in ejus terræ parte, quæ nunc Arabia & de nomine ſuo Chanaan dicta eſt; hæc fuit prima gens, quæ Deum ignoravit*

ignoravit, quoniam princeps ejus & conditor cultum Dei a patre non accepit, maledictus ab eo; itaq; ignorantiam Divinitatis minoribus ſuis reliquit; in quam ſententiam ſancti Irenæus, lib. 5. cap. xxix. *& Cyrillus, lib.* 1. *contra Julian.* fol. 9. *& præterea alii frequenter ivere.* All theſe ſhew that this Country, and the People in it, had not antiently been call'd by this Name, and one, that the Place and People took a Name from theſe or ſuch People.

This ſtrowling People, who firſt pitch'd in theſe Wilderneſſes, and ſome of their Race, which ſtill ſtrowle about there in the ſame Manner; and the reſt which are ſcatter'd quite thro' the *Turkiſh* Empire, call'd *Arabians*, muſt take their Name, and alſo give the Place its new Name from this Word ערב. And I think it is the firſt Time it was apply'd to a People; becauſe before that each Tribe had lived together, which made this a Word of Contempt. I can find no other Reaſon for the Name. Indeed there were ſome in *Canaan* who had a Temple to the Heavens by that Name. But this People, who had neither King, Leader, Heads of Tribes, nor any to govern them, could at that Time never be of any one Sect, or come under any one Denomi-

Denomination, by agreeing to one Object of Worſhip: No, doubtleſs each carry'd the Name of the *Elohim* they had had at Home with them, and ſo that they had as many as there was in *Canaan*, or any other Country, perhaps almoſt as many as there were in the ſeveral Countries they came from. So, ever ſince, this Word has been a Name to the Country, and to the Race of theſe People, wherever they were ſcatter'd, and 'twas the Name for the Language which was among them; and when they fixed upon a Character, or Alphabet, the Name of that Alphabet, or Species of Writing: And as the *Alcoran* was writ in that Character, ſo in that Language as it had been confounded, and afterwards mix'd, and then was us'd; and whatever Words of other Languages were inſerted in it, and in their Apocryphal Books, after the *Alcoran* and thoſe Books were writ, it might be the Denomination of the Language fix'd by the Law of that Sect, and ſo of the acquir'd Language to the learn'd People of all the native Languages, who were forced into a Subjection to the Law of that Sect, and are to read their Service, *&c.* in that Language, as the *Roman Catholicks* do theirs, in that dead Language we call *Latin*, in the ſeveral Countries where other Languages are ſpoken. Other

Other People, who had Correſpondence with, and had been among the *Iſraelites* in the Wilderneſs, after this Revelation, would learn what they could of that new Diſcovery; and when they return'd to their reſpective Places, they would report what they knew of it to their own People, and they to thoſe they had any Correſpondence with, and ſo on; and they, and all who knew or heard of it, would, ſome ſooner, ſome later, attempt each to make Uſe of it for themſelves. What Difficulties each would meet with, in forming their reſpective Characters and Alphabets, and applying the Letters to Words, will appear below. What Obſtruction it might meet with from their reſpective Prieſts or States, is not eaſy to determine: But how long it was before they brought the ſeveral Attempts to a common Concordance in each reſpective Country, ſo as to be apply'd to common Uſe, and be underſtood that any Thing worth preſerving was writ, will, in ſome Meaſure, appear below.

Whether the *Canaanites* had made any Advances in this new Diſcovery, before the *Iſraelites* came there, does not appear; and 'tis likely they, of all others, made the leaſt, becauſe they were under an immediate Terror of being deſtroy'd or diſ-

poſſeſs'd

poſſeſs'd by them, ſo had ſomething elſe to think of, and would hate any Thing which came from them. But forty Years after, when the *Iſraelites* came into *Canaan*, certainly all the People of the Nations which they conquer'd, did not fall by the Sword; but as 'tis expreſs'd, *Jos.* xiii. 6. xiv. 12. xxiii. 5, 9, 15. *Jud.* i. 19. *They were driven out*, and many of them would fly, ſome to among their Neighbours, and ſome to greater Diſtances, where there was more Room for them, and would carry with them what they had heard or learn'd of that Science. *Pet. Texell.* p. 315. *Eupolemus autem in libro de Judææ Regibus*, p. 343, *dicit Moſen primum fuiſſe ſapientem.—Euſeb. Præp. Ev.* lib. ix. cap. 26, p. 431, *ſcribit. Eupolemus inquit Moſem primum ſapientem fuiſſe, Judæiſq; primum literas tradidiſſe, a quibus eas Phœnices, ut a Phœnicibus Græci, acceperunt.* And it appears pretty plain, that many of them, at ſeveral Times, fled and ſettled Weſtward. There are many Inſcriptions expreſſing the Flight of the *Canaanites* from *Joſhua* into *Africa*, *&c.* in *Bochart*'s *Geogr. Sac.* or *Canaan*, at p. 510, 520, 547, 548. But whether theſe Inſcriptions were writ by thoſe who fled from *Joſhua*, or by others who were driven

driven out and fled thither, when Writing was better understood in *Judæa*, is not certain: And as they carry'd their Language with them, many of the Names of the Places were *Phenician*, ibid. 430. *Lingua illa vetus erat Phœnicia, cujus vocabula sunt Samos, Cabiri, &c.* And 'tis certain, that the Countries on the opposite Side of the *Mediterranean* Sea, and the Islands in it, were then not much inhabited, and many would fly thither, because (as I said) but four hundred, nay, three hundred Years before this Expulsion, in the Time of *Abraham*, *Isaac* and *Jacob*, the main Land was very thinly peopled; whence we have so much of the *Phenicians*, and the Knowledge which they brought thither. *Bochart.* ib. 410. *&c. Plin.* lib. v. c. 12. *Ipsa Gens Phœnicum, in gloria magna Literarum inventionis & Siderum, Navaliumq; & Bellicarum Artium:* And *Witsius*, in his *Ægyptiaca*, p. 203, *& al.* by many Authorities fools Sir *John Marsham*, for attributing the Knowledge of these, and much higher Objects, to the *Ægyptians*, and others. If those who have asserted that the *Jews*, in Opposition to the *Samaritans*, rejected their own sacred Letters because the *Samaritans* us'd them, had asserted, that upon the Antipathy that was between the *Canaanites*

nites and the *Iſraelites*, and ſuppoſing that the *Canaanites* had acquir'd the Knowledge of their Letters, that they rejected them, nay, their own Language, becauſe the *Iſraelites* us'd the one and ſpoke the other, it had been infinitely a more likely Story.

'Tis a corroborating Proof, that the Diſcovery of Letters was by divine Revelation, That no People or Nation who ſeparated from thoſe at *Babel*, or after, Eaſtward, Northward, or Southward, to ſuch a Diſtance as to have had no Correſpondence with thoſe who had them by that Means or Correſpondence from them, ever found out the Uſe of Letters, as far as our Diſcoveries have reached. For tho' others before Letters, or the *Chineſe* writ, none of them had any Knowledge of Letters.

When *Moſes* had us'd, and others attempted to make Uſe of this Diſcovery, each Body of People among themſelves, ſome, 'tis like, by publick, ſome by private Direction, inſtead of fixing the *Hebrew* Tongue, which was then common to all, as *Moſes* had by divine Aſſiſtance among the *Iſraelites*, it produc'd a quite contrary Effect among them; each Body form'd a Language for themſelves, and ſo a Confuſion of Tongues.

Whe-

Whether Strangers had an Opportunity of having Copies of the *Hebrew* Characters upon the firſt Notice of the Diſcovery, or before the Covenant was writ upon Stones, directed *Deut.* xxvii. and executed *Joſ.* viii. 23. and *Deut.* xxxi. 12. and directed to be read every ſeven Years to all the People, executed *Joſ.* viii. 34. ſo that any Native or Stranger might take a Copy of the Manner of the Writing and Character; or each Nation, becauſe of their Difference in Religion, each being directly oppoſite to the *Iſraelites*, and each differing in many Things from each other; or each had made Uſe of ſome of the Marks they choſe for Characters, in the old Way, or hieroglyphical Writing; or each had made Uſe of thoſe Marks for Numbers, it happening very ſurpriſingly, that exactly the ſame Number of Marks which was us'd in the Alphabet, was alſo neceſſary to deſcribe the Extent of Numbers which Man had any Occaſion to uſe; or the Ambition in each State moved each to uſe a diſtinct Character; or there was a Hand of Providence in it; is not material for us to know. However, 'tis certain each People did form a Set of different Characters, that is, each differing in Figure from thoſe diſcover'd by *God*, moſt

or

or all differing in Poſition or Order of Succeſſion; ſome in Number, by omitting ſeveral; others by adding, or compounding ſeveral; and each gave each Letter, or moſt of them, a different Power or Sound from that it was intended to repreſent in the Alphabet of the *Iſraelites*; and ſo many of them in each Nation different from thoſe in others. And ſeveral of thoſe Alphabets will ſhew, that the firſt were form'd by Conjecture, and that they aim'd at imitating thoſe of the *Hebrew*; and that the Letters were alſo form'd by Gueſs, from them; and thence their Languages, in the Manner aſſign'd, and not by an immediate Miracle, at *Babel*. And it may be ſhew'd, by the Scraps remaining of the Beginning of ſome of the following Languages, that they were neither writ by Rules of Grammar, or any Rule whatever, but by Gueſs. For when the Neighbours firſt began to uſe Letters, by the Miſapplications of the Sounds, they writ that which none now can underſtand, nor even know the Letters, of which many Samples are preſerv'd; 'till in length of Time they came to ſettle Sounds differently, compound Words, and form'd different Languages. When they began to compound Words, Prefixes could be of

no Uſe; thence they were forc'd to form Particles; nor Affixes, ſo forc'd to form Pronouns. ſo *&c*: It appears, that thoſe who form'd, or had form'd Laws, put them into Writing before they could write to be underſtood, partly from the miſtaking of the Letters, and partly becauſe the Languages were but forming, the one depending upon the other; and thoſe Laws ſtood in Force long after their Languages were poliſh'd, as we have done with Old *French:* And ſome Inſcriptions of ſuch Stuff are found preſerv'd. I do not ſuppoſe that this was done all at once in each Place or Country; but that they each, from Time to Time, chopp'd, changed, intermix'd, and ſometimes reduc'd ſeveral into one, ſome early, ſome at vaſt Diſtance of Time, as low as the writing of the *Alcoran.*

The Effect of Confuſion did not follow from the Difference of the Figures of the Letters, or of each Letter in each Set of Letters, or the Alphabet of each Nation, nor from the different Order of Succeſſion in each, nor by turning the Letters, and writing from Left to Right; but from the Difference in the Power or Sound they gave to each Letter or Vowel which they form'd in each Country, from that which

which was given to each in the *Hebrew* Alphabet, it ſhould have anſwer'd; and and alſo from each of thoſe in the Alphabets of other Nations, which each of them intended to anſwer that in the *Hebrew*; and alſo from omitting any of the Letters or Vowels which the *Iſraelites* had, and ſo loſing the Powers or Sounds out of the Words which were preſerved by the *Iſraelites*; or, *&c.* and of courſe, uſing Letters or Vowels with other Powers or Sounds, in their Steads; from miſtaking each initial and its final for two Letters, and ſo framing Two for each One of ſuch, with different Powers; and alſo from adding the ſingle or compound Letters or Vowels which the *Iſraelites*, or *&c.* had not: And ſo of Courſe, introducing them with their Powers or Sounds into their Words. All theſe Differences from each other, no doubt, at firſt Beginning, would be vaſtly wider than they would be in a few Ages after, when they would be forced, by Degrees, in each Country, to come under ſome Regulation which might methodize each of their new Languages, but could never retrieve the old one.

We are in the Dark about the Powers or Sounds which the Antients gave to

their Letters or Vowels, when the Knowledge of that, by ſeveral Accidents hereafter mention'd, was loſt. Many Attempts were made, by Pointing, and other Rules, to retrieve them; but neither thoſe, nor the Sound affix'd to each Letter in each Alphabet, nor any Pronunciation now in Uſe, can ſet them right: To attempt it, would begin an endleſs Conteſt; we can determine what concerns this Affair without that, ſo I ſhall not enter into Examples of the Compariſons of particular Sounds.

If all and every Nation, at the Time of this Diſcovery, us'd the ſame Language, and the ſame Pronunciation or Dialect as the *Iſraelites* did, and each other Nation had had a Copy of the ſame Alphabet given, as there were none but fallible Men among them, if they had but err'd ever ſo little in this Point, ſome had now and then changed a Letter, and inſerted one which was the neareſt in Sound to that which the *Iſraelites* us'd in that Word, but not the very ſame, the Language written would be widely different; nay, even changing Conſonants into Vowels, or Vowels into Conſonants, irregularly, would make a vaſt Variation, and the Roots, Ideas, and Certainty, would have been loſt.

loſt. And as thoſe which came neareſt, had ſome Difference in their Powers or Sounds, then eaſily diſtinguiſhable to the Natives, tho' uncertain or difficult now to us, muſt then create ſuch a Difference in the Pronunciation of each Word which had thoſe Letters, as would, at firſt Hearing, make them difficult to be underſtood. And if they gave the Power of one Letter to another, in a few of ſuch of the Letters as differ widely, it would make it impoſſible for an *Iſraelite* to underſtand their Words with thoſe Letters, at firſt, either ſpoken or written.

If a Nation who ſpake the ſame Language with the *Iſraelites*, and differ'd only in the Pronunciation of their Words, or, as 'tis call'd, in Dialect, and had had a Copy of the *Hebrew* Letters given, that Difference in Dialect would, of Courſe, make them miſapply the Letters, uſe one or more Letters or Vowels in a Word differing from thoſe the *Iſraelites* us'd in the ſame Word, and by ſuch a Series of Miſtakes, one by one Hand, another by another, the Whole would be confounded; which would produce the Effects aforeſaid, and in each Country which differ'd in Dialect from others, a different Language.

In any of theſe Caſes much more, where a Nation attempted to make Characters of their own, differing each in Figure from thoſe of the *Iſraelites*, and affix'd Powers or Sounds to ſeveral of them differing from any of the Sounds affix'd to thoſe of the *Iſraelites*, or omitted ſome which the *Iſraelites* had, or added ſome which the *Iſraelites* had not, tho' they had ſpoke the ſame Language, and pronounced each Word in it exactly as the *Iſraelites* did; yet when they had apply'd thoſe Characters to the Words in Writing, when thoſe Words came to be us'd in Matters about Worſhip, Laws, Hiſtory, or *&c.* by the Heads of the People, that would determine the Pronunciation of the Words, and they would be the Standard, not only of Writing, but alſo in Speaking, and would in Proportion deſtroy the Communication between the two Nations, either by Words or Writing, and the Poſſibility of reconciling or conſtruing that corrupted Language exactly.

To illuſtrate the Caſe by Compariſon with one of the Things not then in Being: If a Letter were changed in a Word, ſuppoſe in a *Greek* Word, where there might be, perhaps, ten; except it be in a Prepoſition, or the firſt Letter, it may make no great Al-

Alteration in the Meaning of the Word, but might have paſs'd for this or that Dialect, where the Kingdoms or Provinces lay near together, and correſponded: But where there were but two or three Letters in a Word, if they chang'd one of them, nay, even one Vowel for another, where they were not by the Rules of the *Hebrew* Language changeable, the Root was changed; and if there was another Word, with the ſame Letters in the *Hebrew* Language, it became of another Signification, not the ſame which that Word had, and had no Relation at all in the Writing of the antient Language, to the Word aim'd at. If there were not ſuch a Word in the antient Language, it ſignified nothing, and was a new Word, coin'd for an Idea. As ſoon as they miſapply'd, alter'd, or added Letters, and ſeparated Words from their Ideas, they confounded the attributive Names of their *Elohim*, and, by Zeal or Emulation, began to form other Names for them, or the Emblems of them; they loſt the phyſical Knowledge convey'd by the old Names, and ſo began to loſe their Religion: And before any will be allow'd to produce ſuch Words in Evidence, concerning Things in *Hebrew*, where varying a Letter in a Word

loſes an Article in Philoſophy, nay, in any one of ſeveral Words, would deſtroy a chief Article in our Faith: They muſt to Demonſtration ſhew which Letters were changed for which, and that they have kept the ſame Rule in every Kingdom or Province where that Language was us'd, and ſeveral other Things, before they can write the Words of that Language with the *Hebrew*, as we term it, interlinearly; which, I am very well aſſur'd, will be impracticable.

So the ſame Means which fix'd the *Hebrew* Tongue, where handled by the Prophets, and preſerv'd the Knowledge of the true *Elohim*, and their Worſhip; the Knowledge of the ſecond Cauſes, *&c*: at the ſame Time in the Hands of Men, was the Means of the *Confuſion of Tongues*, and occaſion'd the Loſs of the Knowledge of the falſe *Elohim*, and of the Attributes and Services which had been paid to them.

And even now, when we have ſo many Letters in a Word, in moſt of the Words in any modern Language, if a Set of People were to remove out of the Reach of Correſpondence, who were illiterate, and did not know the Numbers, Names, or Powers of the Letters, but only knew

there was ſuch a Science as Writing; whenever they ſhould deviſe and fix the Elements which we call Letters and Syllables, they would in ſeveral ſo far miſtake the Manner and Powers of the Letters in the Alphabet they left behind them, and the Rules of applying them in Writing, that in a ſhort Time it would vary the Pronunciation of their Words in Reading, which preſently forms that of Speaking, that in a few Ages it would not be in the Power of them and thoſe, who kept their own Language and Manner of Writing, to correſpond.

When the *Iſraelites* had got Poſſeſſion of a great Part of *Canaan*, and at ſome Diſtance of Time diſpoſſeſſed, and drove out ſome of the remaining Tribes of the *Canaanites*; and they would be forced to ſeek new Settlements: Or when the *Iſraelites* had ſuffer'd Idolatry to get Root; and the religious Princes, from Time to Time, made Reformations, deſtroy'd their Temples, Altars, Images, *&c.* and ſlew the Prieſts: Tho' the Hiſtory does not deſcend to ſuch minute Circumſtances, as what became of the *Canaanites* driven out, or of the *Iſraelites* ſeduced; no Doubt, ſuch of the ſeduced *Iſraelites* as they catch'd, they put to Death: But 'tis certain, when ſuch Reformations were beginning

ginning, ſuch as were guilty would ſave them that Trouble, and would make the beſt of their Way to find out new Quarters. And after ſuch Time as the Land was fully ſtock'd thereabout, no doubt they made Weſtward: And as ſuch, no doubt, underſtood the *Hebrew* Manner of Writing, they would carry it with them. Hence, beſides the Fugitives in *Joſhua*'s Time, theſe would ſpread what they call'd the *Punick* Tongue, and the *Hebrew* Letters, wherever there was Room, on both Sides of the *Mediterranean:* But as the *Hebrew* would before that time be corrupted there, it would not be in their Power to reform it, but they would be forced to conform.

I have mention'd ſomething of the Nature of the Original Tongue preſerv'd among the *Iſraelites*, and of the Confuſion of that Tongue in other Nations, by introducing the Diſcovery of Writing, which form'd ſeveral other Languages of Tongues moſtly of Words, being compos'd of three or four, or a few Letters at firſt. I am next to ſhew how the third Sort of Languages or Tongues muſt of Courſe be form'd. When the firſt Rank of the People of thoſe Nations had ſo far loſt the Knowledge of the Roots of, and the Manner

ner of expreſſing Things by the *Hebrew* Tongue, by the Means aforeſaid, that they had Difficulty to know which Letters were of the Root, which were Prefixes, which Affixes, which Vowels were fix'd, and which moveable, ſo as to be able to diſtinguiſh the Parts of Grammar in the Words of their new modell'd Languages, and began to lay down new Rules for the Signs, Terminations, *&c.* the very varying of the Terminations, of *Maſculine*, *Feminine*, *Neuter*; of *Active*, *Paſſive*, *Paſt*, *Preſent*, *to Come*, &c. was enough to change a Tongue, which very low down, when the Confuſion, and their Ignorance encreas'd ſo far, that the ordinary People could not read, they were forced to introduce Pointing to help them out; of which, and of the Abuſes by it, in its Courſe.

The Uncertainty of Words fram'd by fallible Men, contrary to the Rules of forming the *Hebrew* Words, is ſufficiently viſible in many of the compound Names, form'd and us'd by the *Iſraelites*. Indeed, where the Reaſon for impoſing the Name is aſſign'd, it cannot poſſibly be miſtaken; but where that is wanting by an Uncertainty (perhaps for want of their Rules) how many Letters belong to the firſt Word, and ſo what Word it is, and what Word the

the ſecond is, when the moveable Vowels are to be dropp'd, *&c.* Beſides, there may have been Words in the *Hebrew* Tongue not us'd in the Scripture, which may be us'd in the Compoſition of Names, which may make it impoſſible to find the Words they are compounded of; and alſo the Names of Perſons, Places, or of the acting Powers or their Emblems, which were form'd or reform'd by them late, after Writing had taken Place among them, will be difficult to be underſtood, much more ſo when they are compounded Words.

But to the Point: Some few Ages after Writing was reveal'd, about the Time when this firſt Confuſion happen'd, that Part of the Earth became overſtock'd with People; and from the various Cauſes or Pretences of Tyranny, Oppreſſions of the great Kingdoms, of being haraſs'd by ſuch Neighbours, or conquer'd, the illiterate poorer Sort deſerted in Bodies; ſometimes perhaps of different Dialects of a new Language, ſometimes of different Languages, and fix'd at vaſt Diſtances, in new Settlements, out of the Reach of their Countrymen or Enemies. Tho' there might be ſome among them who underſtood Writing, ſo as to ſet it forward, the

the common People would ſoon run ſo far further into Confuſion, that they would not be able to diſtinguiſh the Numbers, Caſes, Genders, Moods, Tenſes, *&c.* but would be under a Neceſſity to introduce ſeparate Particles, various Formations and Terminations, to make the neceſſary Diſtinctions in what we now call Grammar. And the Loſs of the Uſe of the Roots would force them to contrive ſomething to ſupply the Prefixes, *&c.* which introduced prefixing Prepoſitions, compounding of Words, *&c.* which made thoſe Languages wholly arbitrary and uncertain; ſo that the Meaning of the Words in all ſuch dead Languages, except ſo much of the *Greek* as was us'd by divine Writers in the *New Teſtament*, which refers to, and depends upon the *Hebrew*, to depend wholly upon the Senſe each Writer us'd them in; which has given frequently many Senſes to one Word, which have no Relation in Idea or otherwiſe to one another, as you may ſee in any *Lexicon* or *Dictionary*; and the Meaning of the Words in the living Languages, to the Uſage of this or that Writer, to the Uſage of the People in this or that Place, or, *&c.*

So to ſum up the Matter, when the Heathens, who had ſpoken the antient Language,

Language, began to write, they began to neglect, and ſo by Degrees loſt the Knowledge of their Hierography, and ſo of their Hieroglyphical Repreſentations; and by confounding the Roots of the Words in their Language, which preſerv'd and convey'd proper Ideas, they loſt the Knowledge of the Conditions of the Subſtance, their Powers and Actions, which they worſhipp'd; and thoſe who went off with that Language, in a Manner wholly new, confounded moſt of the ſmall Remains of Knowledge they carry'd off with them, ſo was their Worſhip confounded. For as ſoon as they had loſt the Knowledge of the Operations of the Air in the Heavens, upon the Orbs, in the Earth, in raiſing Waters, in Vegetation, in the Production of Creatures, in the Motions and Actions of Man's Body, *&c.* they loſt the Degree of Gratitude and Reverence they paid to theſe Powers; the Knowledge of the ſuppoſed Obligation ceas'd, and they became fit to receive another Religion; after that they worſhipp'd they knew not what, nor for what they worſhipp'd.

When the *Iſraelites* fell into this Worſhip to a conſiderable Degree, and ſo neglected the Covenant to have no other *Elohim* but *Jehovah*, and ſo to ſtone the firſt who

who attempted to ſeduce another, but let them increaſe till in the Beginning of *Jehu*'s Reign, 2 *Reg.* x. there were Worſhippers of *Baal* which fill'd his Temple, and ſo on, till that People were at ſeveral times carry'd into Captivity, and ſo loſt their Temple, and with it their Hierographicks, and with them the Knowledge of their Hieroglyphicks; that is, the Repreſentations of the Things, from whence the Ideas of Things unſeen were taken, which were exhibited in their *Sanctum Sanctorum*, in their Temple, before the Porch, *&c.* and which the Words in *Hebrew*, in a ſecondary Manner, repreſented, by being committed to Writing were loſt. And they in a great Meaſure loſt the Knowledge of their Tongue, at leaſt changed the Uſe of it for the Tongues of the Places whither they were carry'd, which had undergone thoſe Changes, and, I think, underwent another in conforming it to the *Hebrew* Character, and thereby almoſt totally loſt the Uſe of its Roots, at leaſt totally among the common People; ſo they, as well as the reſt, by loſing their Temple and Language, loſt the Knowledge of the Powers which had been reveal'd and preſerv'd by Hieroglyphicks, and Words which expreſs'd them perfectly, and had

been recorded in the Revelation made by Writing; and ſo the Knowledge of the principal Things ſeen, and the Ideas of Things unſeen: And as the *Hebrew* then was ceas'd to be ſpoken, and became, as we ſay, a dead Language, many Things follow, *inter al.* any Word in that Tongue, which is not inſerted in the inſpir'd Writings, tho' found in other Tongues, is become uncertain, confounded, and loſt. The *Jews* were early ſenſible of this Loſs, as appears by the Prologue of *Jeſus*, Son of *Syrack*, who ſays, *For the ſame Things utter'd in* Hebrew, *and tranſlated into another Tongue, have not the ſame Force in them; and not only theſe Things, but the Law itſelf, and the Prophecies, and the reſt of the Books, have no ſmall Difference* (Excellency) *when they are ſpoken in their own Language.*

It is plain, that thoſe who made that Verſion call'd the *Septuagint*, did not underſtand the Perfection of that Language, but treated it as other Languages are treated; becauſe, in indifferent Matters, where they had no Occaſion to conceal the Truth, they have neglected the Benefit and Certainty of that Language, which ariſes from the Compariſon with the Uſage of the Word, in the ſame Root. And tho'

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one would think they could have tranſlated the Words which deſcribe the three Agents, and their Powers and Actions; yet whether from the Cauſes I have aſſign'd, or it is true which they aſſert, that after the Captivity they never inclin'd to ſtudy the Knowledge of, or worſhip theſe Powers, ſo that they were really ignorant of, and then had totally loſt it, or there was a Hand of Providence in it, I pretend not to determine here. But it was well that they did not; for if they had tranſlated them clearly into *Greek*, and the Tranſlation had 'ſcap'd the Fury of the common People, and had been preſerved, that would have reſtor'd the Knowledge of them and their Actions to the *Greeks*, who were their Worſhippers, as far as they then underſtood them, and from them to others, which would have made them more zealous for the Service of theſe Powers, and have hinder'd their coming into, or their Progreſs in, Chriſtianity.

Tho' the Diſtance between the Burning of the Temple and the Hieroglyphicks of the *Jews* in it, and the making of this Tranſlation, was not ſo great a Length of Time but that they might have ſome traditional Memory of thoſe Things, it was

otherwiſe among the *Heathens:* When Writing with Letters took Place, they ceas'd to make new Hieroglyphicks, and to uſe the emblematical Method of writing upon Stone, *&c.* and thoſe then in Being, between that Time and the Time of this Tranſlation, would be decay'd, or defaced, or not be underſtood, or be deſtroy'd. And it appears by the Evidence *Morinus* has produc'd, in his *Lingua Primæva*, p. 124. upon 1 *Mac.* iii. 48. that the *Heathens* [by the Means aforeſaid] had ſo far loſt the Knowledge of their Gods, that they wanted to get the Bible into their Hands [tho' it was writ againſt their Gods] to find the Deſcriptions of them in it.

There were other lower, concurring, or accidental Cauſes, which contributed to the Loſs of the Knowledge of their Emblems, or the Deſtruction of them, and the *Confuſion of Languages:* When great Swarms of People, upon any Occaſion, went off, and were able to conquer or mix with others, who had then already made Settlements, and improv'd, they further confounded their *two Religions*, and their *two Languages.*

When the Emperors of the antient great Empires made Conqueſts, and carry'd the

the People conquer'd into Captivity to among their own Subjects, and carry'd their own Subjects or others they had taken Captives, elſewhere, to ſtock their new Conqueſts) as the *Chaldeans* had tranſported People of the ſeveral Nations they conquer'd into their Country) they are call'd, *Jer.* l. 37. mix'd People; tho' they did not give a Name to the Country, yet that loſt the Knowledge of their Hieroglyphicks, and of their Languages; beſides the further Effects by People of the Countries which were conquer'd, who fled and ſettled where they could, or among what People they could, rather than fall into the Hands or Power of the Conquerors.

Very early the Conquerors impos'd the *Elohim* of their own Country upon the Countries they conquer'd, and demoliſh'd their hieroglyphical Emblems and Writings; and tho' thoſe found in the Rubbiſh in *Ægypt* (which, by the Nature of that Place, are beſt preſerv'd) or in other Places, when they were bury'd, the Knowledge of them and their Uſe was loſt. And lower down, the Emperors, Kings, Senates, *&c.* impos'd ſuch Gods, nay, ſuch Services to them, as they thought fit, not only upon thoſe they conquer'd, but upon

their own People. Beſides, the Conquerors writ Laws about Policy, Religion, *&c.* in their own Languages, and made as many of the conquer'd, or Captives, as could read, learn to read and underſtand them.

Pierius Hierogl. p. 507. ſays, *Ptolemy*, when he conquer'd *Ægypt*, forc'd them to uſe *Greek* Letters inſtead of their old Letters, which he, from *Plutarch*, thinks, had been taken from the Figures of the Parts, as Head, Foot, Neck, *&c.* of their ſacred Animals; which ſo confounded their Tongue and their Writing, that I think 'tis not yet agreed what Sort of Letters they us'd; or, after they had loſt the *Hebrew*, what Language they ſpoke: And tho' many who have been there, tell us of having ſeen Inſcriptions with Letters upon their Columns, *&c.* yet none have been able, that I know of, to reduce them to an Alphabet.

J. Leoni's *Africæ Deſcript. p.* $\frac{216}{214}$ had Accounts, that when the *Romans* prevail'd or conquer'd, they made the *Africans* burn their Books, and change their Rites and Letters, that the Memory of them only might be preſerv'd; and when the *Goths* conquer'd, they did the ſame. (I may include, when Chriſtianity prevail'd, the

the Converts burn'd their own Books.) When the *Mahometans* conquer'd, they made the People burn all their Books of Phyſicks, and about the Heathen Religion, leſt they ſhould diſparage their new Religion, and compell'd them all to uſe the *Arabic* Character. I might add many Examples of this Kind, and great Lamentations for the Loſs of the Libraries burnt or deſtroy'd, and particularly for *Ptolemy*'s, at *Alexandria* in *Ægypt*, by *Caliph Omer*, *Anno. Hegiræ* 20. Dr. *Prideaux*, in his *Connect. Vol.* 2. *p.* 16. gives *Omar*'s Reaſons, and ſays, it was *Anno. Dom.* 642. tho' it cannot be ſhew'd, that there could be any Thing worth preſerving in them.

As thoſe who deſerted and went to new Colonies, were many of them ſuch as did not underſtand the Names of uncommon Things, when they came to think of Sciences, *&c.* and ſo came to have Occaſion to ſpeak of them, they muſt give them Names, ſo new Names, and without proper Ideas.

I need only mention how much Trafficking by Land or Water contributes to a Mixture of Languages, which was, in a great Meaſure, forbidden among the

Jews, but was common to all other Nations.

I am next to ſhew, that Writing and Tongues, among the Heathens, made their Entry and Progreſs gradually together. As Writing was reveal'd to the *Iſraelites*, and as their inſpir'd Writings give us the Accounts of theſe Things, I ſhall include them. The firſt writing with Letters, was by the *Elohim*, mention'd *Exod.* xxiv. 12, *And Jehovah ſaid unto Moſes, come up to me into the Mount, and be there, and I will give thee Tables of Stone, and a Law and Commandments which I have written, that thou mayeſt teach them.* Tho' *Moſes*'s Writing, after he had been in the Mount, and had propos'd the Words to the People, and they had agreed to them, be firſt mention'd, at ℣ 4. and ℣ 7. it was but a Copy of the Tables which he writ; they were not to have the Originals, the Tables, till they had confirm'd the Covenant; which they did, upon hearing the Copy read, ℣ 7, *by Blood:* ℣ 8, and the *Elohim*, by their Appearance, and ſome Act which is negatively expreſs'd, that it was with *Moſes* and the Prieſthood, but not with the Elders. That the firſt Tables were writ by the *Elohim*, is confirm'd, *ib.* xxxi. 18. xxxii. 16, 32. *Deut.* iv. 13. v. 22.

v. 22. ix. 10. The next two Tables, tho' God only ſays, *Exod.* xxxiv. 1, *I will write*, he ſays, *Deut.* x. 4, that he did write them. It appears, *Exod.* xxxiv. 27, 28, that he order'd *Moſes* to write, and he writ a Copy of them. The next Writing was, xxxix. 30, upon the Plate of the Crown; after that, *Numb.* xvii. 3, upon the Rods; and during that Time, *Moſes*, in his Books. After Writing had prevail'd among the *Iſraelites*, they kept up ſome of the old Cuſtoms; one confirm'd, *Deut.* xxv. 7, 8, 9, where the Brother's Widow was to pull off the Shoe, and ſpit in the Face of his next Brother, when he refus'd to marry her; which paſs'd the Eſtate and her to the next. So *Ruth* iv. 7, *Now this was the Manner in former Time in Iſrael, concerning Redeeming, and concerning Changing; for to confirm all Things, a Man plucked off his Shoe, and gave it to his Neighbour, and this was a Teſtimony in Iſrael.* The next Writing was by *Joſ.* viii. 2, upon Stones. *Deut.* xi. 20, upon the Poſts and Gates of their Houſes. *ib.* xxiv. 1, their Bills of Divorcement. I need not recite the Books which are preſerved. *Joſ.* x. 13. 2 *Sam.* i. 18, The Book of *Jaſher*. Jude v. 14, *Zebulon produced Writers.* Ib. viii. 14. A young Man gave

an Account, which ſeems to have been in Writing, to *Gideon.* 1 Sam. x. 25, *Samuel* wrote a Book to direct Kings in their Adminiſtration. It appears, 1 *Chron.* xxvii. 24, that King *David* kept written Records, Chronicles, or Memorials of the Tranſactions in his Kingdom; and ℣ 32. and 2 *Sam.* viii. 17, that he kept an Officer, diſtinguiſh'd for his Wiſdom, *&c.* call'd a *Scribe.* And 2 *Sam.* xi. 14, that *David* ſent a Letter to *Joab.* 2 *Chron.* ii. 11, when *Solomon* ſent to *Hiram* King of *Tyre*, about building the Temple, *Hiram* anſwer'd in Writing, ſent a Letter to *Solomon.* Ib. xii. 15. xiii. 22, we have Reference to a Book writ by *Shemaiah* the Prophet, and *Iddo* the *Seer*, about Genealogies. 2 *Chron.* xvii. 9, *Jehoſhaphat* ſent the Princes and *Levites*, with the Book of the Law, thro' all the Cities of *Judah*, to read and inſtruct them. 1 *Reg.* xxi. 8, *Jezebel* gave a royal Order in Writing. 2 *Chron.* xxi. 12, *Elijah* ſent a written Prophecy to *Jehoram.* 2 Reg. x, *Jehu* ſent Letters to *Samaria.* Iſa. viii. 1, was to record Things in a Roll. 2 *Reg.* xvii. 5, the King of *Aſſyria* carried away the *Iſralites*, and they carry'd the Knowledge and Uſage of their Letters with them to *Aſſyria*; and no doubt, if they

they were ſuffer'd, us'd them where they were plac'd, perhaps to reſtock the Ground from whence the *Cuthians*, &c. were carried. So at the general Captivity the *Jewiſh* Letters might be in Uſe in *Aſſyria*. And as the King of *Aſſyria* ſent the *Cuthians*, &c. Natives of his Kingdom, to inhabit the Lands of the *Iſraelites*; and they brought their Language, as then ſpoken, and no doubt the Letters which they us'd; and there could be no Law to hinder the Uſe of them there, and perhaps are thoſe which have ſince been call'd the *Samaritan* Letters, and by the Help of the Prieſt ſent to inſtruct them, or from others, by Degrees, procured Copies of, and form'd their *Pentateuch* and Worſhip, as near as they could, to that of the *Jews*. Indeed this Copy, which has come down to us, appears to have been made or alter'd later. I paſs over the many Inſtances ſince thoſe already cited, where Strangers, ſome from the utmoſt of the then inhabited Parts of the Earth (or Borders of diſtant Seas) conferr'd freely with the *Iſraelites*, and no Difficulty appear'd, becauſe every one may obſerve them, till this firſt mention of ſome not underſtanding the Language of others. When the *Aſſyrian* Army lay before *Jeruſalem*, 2 *Reg.* xviii. 26. Iſa. xxxvi.

11, the Servants of *Hezekiah* desir'd *Rabshekah*, &c. Servants to the King of *Assyria*, to speak to them ארמית *Syrian* (for they understood it) and not יהודית *Jewish*, which the People understood. 2 *Reg.* xix. 14. 2 *Chron.* xxxii. 17. *Isa.* xxxvii. 14, *Rabshekah* sent a Letter to King *Hezekiah*, and return'd to his Seat at *Nineveh*. 2 Kings xx. 13. Isa. xxxix. 1, the King of *Babylon* sent Letters or Scribes, call'd 2 *Par.* xxxii. 31, מליצי Interpreters, (though these are, the next Words, call'd Princes of *Babel*, the Word signifies, and is frequently us'd for Deceivers, Sophisters, Scoffers, for such were all, who pretended to reconcile the confounded Languages with the *Hebrew*) to *Hezekiah* to enquire of the Wonder that was done in the Land; 2 *Reg.* xx. 11. Isa. xxxix. 1, concerning the Shadow returning or going back upon the Dial, which, no Doubt, they had observ'd at *Babylon*. We have no Mention of any Instance before these, that any one did not understand the Words of another without Learning, which *Hezekiah*'s Ministers must be presum'd to have; and the *Assyrian* Officers might preserve the *Hebrew* Tongue from conversing with the Captives, who, 'tis like, were their Slaves: or that any did not understand the writing of another without Interpreters, nor of wri-

ting in Meſſages, Treaties, or Covenants between Strangers. And we may ſafely affirm, that not only Princes, but others would have been ready enough, and proud to have done it, if they had ſettled Writing, ſo that they could have have done it ſooner: And 'tis worthy Obſervation, that before this they were not diſtinguiſh'd by the Word *Language:* The Heathens had not left the *Hebrew* ſo far; ſo they were ſaid to ſpeak *Aramitiſh* and *Jewiſh.* Soon after the two Tribes were carry'd into Captivity, and diſpers'd and loſt their Language; ſo that it, as aforeſaid, was never after ſpoken in any Place. During their Stay, *Jer.* xxix. 1, ſent a Letter to thoſe of the Captivity at *Babylon.* Ib. xxxii. 10, the purchaſe Deeds of Land were ſubſcribed, ſeal'd, and witneſſed; one ſeal'd up, and one open, according to Cuſtom and Law; tho' by this Reference 'tis plain there had been ſuch Deeds for ſome time; yet 'tis plainly proved, by the Manner of witneſſing ſuch Bargains before *Moſes*, and even ſome after, that there was then no ſuch Cuſtom, nor any Writing. *Jer.* xxxvi, ſends a written Prophecy to thoſe of the Captivity. *Dan.* ii. 2, Then ſpake the *Chaldeans* to the King in ארמית *Syriack.* Eſther i. 22.—

Miſitq;

Miſitq; Epiſtolas ad omnes Provincias Regis ad Provinciam & Provinciam ſecundam כתבה *Scripturam ſuam & ad populum & populum juxta* לשונו *linguam ejus*—— *loquens ſecundum Linguam populi ſui.* This is the firſt time that a Diſtinction in Writing, a Diſtinction in Speaking, and diſtinct Languages are mentioned; and no Doubt, but the firſt was the Cauſe and Rule, as aforeſaid, of the ſecond and third: And 'tis certain, that many of thoſe Provinces which were then conquer'd, and in the Hand of *Ahaſuerus*, were the very Countries in which the Patriarchs had lived and travell'd, and which a little before this all ſpoke *Hebrew.* Eſther ii. 23, it appears, that *Ahaſuerus* kept written Chronicles, and that the Entries were made before him, or in his Preſence. *Ib.* vi. 1, he caus'd them to read the Records of the *Chronicles* in his Preſence. *Dan.* iii. 4, the Command was to all People, Nations, and לשניא Languages. *Ib.* vi. 10, a written Decree ſign'd by the King, according to the Laws of the *Medes* and *Perſians.* 1 *Hez.* i. 2, *Cyrus* ſent Letters of Licence to be proclaim'd to all his People, for the *Jews* to return. *Ib.* iv. 7, ſundry writ to *Artaxerxes* a Complaint againſt the *Jews* ארמית *Aramice*, & מתרגם *inter-*

interpretata Aramice. ℣ 17, the King anſwers: The Letter which ye ſent unto us hath been plainly read before me— with Command to ſtop the Building. *Ib.* ℣ 7, ſundry write to *Darius* againſt the Building. ℣ 13, they aſſert *Cyrus* made a Decree in their Favour: They put *Darius* the King upon Search for the Decree. *Ib.* vi, Search was made in the Houſes of the Rolls at *Babylon* and *Achmetha*, in the Province of the *Medes:* The Decree is found, another Decree made, and the Building finiſh'd. *Hez.* vii. 13, The King and his ſeven Counſellors ſent *Eſdras* with an ample Commiſſion, and with the Law in his Hand. *Neh.* ix. 18, they ſeal'd a Covenant with their *Elohim.* It appears, when *Nehemiah* return'd, that not only the *Iſraelites*, but each of the neighbouring Nations had deviated from the *Hebrew*, and each had a diſtinct Tongue or Language: So that each of them was not only differing from *Hebrew*, and from that Language we call *Chaldee*, which the *Iſraelites* or *Jews* then ſpoke; but differing from each other, *Neh.* xiii. 23, *Etiam in diebus illis vidi Jehuidæos, & fecerunt habitare Uxores* אשדודיות *Aſdoditas* עמוניות *Hammonitidas* מואבית *Moabitidas, & filii eorum dimidium loquens Aſdodice, & non ipſi*

cognoſcentes loqui Jehudaice, & ſecundum לשון *Linguam populi & populi.*

I think I may conclude, that tho' the the Heathens might ſee what we call the *Ten Commandments*, or a Letter writ in *Hebrew*, the *Hebrew* Bible was kept from them, and they did not acquire Writing, till they had loſt their old Languages, and form'd new ones. If there had been any Writing in *Hebrew*, beſides that in the Bible, *&c.* among the *Iſraelites*, that is, in any other Country then peopled, where that was ſpoken, 'till the Time I have ſhewed that Language was corrupted, 'tis ſcarce poſſible but we muſt have found ſome Scraps of it in ſome Monuments, or cited into other Languages.

Suppoſing that many of the antient Languages, nay, even the *Greek* and *Latin*, had their Origin at *Babel*, and that Writing was then in Uſe, has drawn in the Moderns to admit much falſe Evidence, and make many falſe Deductions and Concluſions. I have ſhew'd the Time, pretty near, when the Languages of all the People or Nations who were then in Being, and before ſpoke *Hebrew*, had their Riſe; and tho' Prophets, at firſt, and Kings or Princes, among the Heathens, by this Time, had People who could write, perhaps

haps Prieſts were not very haſty to change their Methods, and Writing was not yet common; and all Pretences to Hiſtory much before this Time, are forg'd, and all the antient human Writers talk'd without Book.

I think we know little of what was done Eaſtward, ſave what we have from *Aſſyria:* Thoſe who went that Way beyond the Reach of Correſpondence, without Letters, and knew nothing of any Method to record Things but by Memorials, which, at the Time they went off, or ſoon after, were corrupted, can give us no Account of what has befall'n them, from that Time to the Time we found them: So we can ſay nothing but that tho' they have preſerv'd many Hints of Things by theſe Memorials, in that vaſt Proceſs of Time, they have loſt the antient Language, and form'd new ones. The Caſe of the *Chineſe* is pretty much the ſame as theirs, who writ with Letters; for as they carry'd not Writing, by Letters, with them, whenever they began to write in the Manner we ſee; ~~for~~ what was then paſt, or had been before that Time, they, as the Heathens Weſtward, gueſs'd at Part, and forg'd Accounts of the reſt.

It

It muſt be ſome Time after this, before the *Greek*, firſt, and after that, the *Latin*, which were further Corruptions of the ſecond, and may be ſaid to be the third Sort of Languages, commenced; and as their Writing and Languages grew together at firſt, the *Greeks* writ many Words which none can now underſtand. Long after that, Dr. *Cumberland*, in his *Sanchon*, p. 24. GEN. II. *calling him Beelſamin, which in Phenician is, Lord of Heaven; in Greek is,* Ζεὺς: Then he charges Miſtake upon the *Greeks*, ſaying, *For we, not vainly, have frequently diſtinguiſhed thoſe Names, but with reſpect to the later Signification of Names accruing to them from later Things; which the Greeks not knowing, have conſtrued otherwiſe, being deceived with the Ambiguity of their Significations.* And beſides the Scraps of Inſcriptions, *&c.* there were many Laws writ by the *Romans*, which ſhew, that they had not then brought their Language to any Rules, either of Grammar, or *&c.* which appears by the Alterations which were made between that Time and the Times when the Claſſicks were writ. And this is a reaſonable Proof, that the *Greek* would alter conſiderably between the Times when ſome of the antienteſt Books

are

are ſaid to have been writ, and the Times of writing later Books, which are known, and is a Proof that there cannot be any ſuch Difference in Time as they pretend there is. We find, 1 *Maccab.* viii. the *Romans* wrote a League with the *Jews* in Tables of Braſs, and ſent them to *Judea*, but how it was perform'd, we cannot ſay.

The Evidence for the *Hebrew* Writings is, that the firſt and laſt and all (except a few Verſes of *Chaldee*) were the ſame. The Evidence of the Antiquity of a Writing in any other Language is, that it had abundance of Blunders in it, and differ'd from the Writings when that Language was regulated.

If there have been many ſuch critical Tranſcribers of antient MSS. as our modern Editors are, who have attempted to rectifie all Irregularities, and reform them to what the Language was ſome Hundreds of Years after, or conform them to their own Heads, the ſtrongeſt Proofs of their Antiquity may be blotted out.

Whenever it was, that what is ſaid to be writ by *Sanchoniathon*, was writ, People believe, as appears in *Bochart de Colonis & Sermone Phœnicum*, p. 778. and, indeed, as appears by the Words, that it was writ in a Language of corrupted

Hebrew, and about the Objects that the Heathens in or near *Judea* worſhipp'd. But what Relation has *Jerombaal* to *Jerubaal*? Was any Thing more common than for Prieſts, nay, Kings, to be call'd after their Gods, or of joining two Words together, and compounding a Name? May not every one ſee, that in Tranſlations from the elder Languages into *Greek*, where they knew the Meaning of the Words, they tranſlated them; and is not *Jerom Greek*, or as near as many other Words in that Tranſlation? And where they knew not the Meaning of a Word, or if it was a Word ſo well known that they knew not how to expreſs it ſo well, they changed it into *Greek* Letters. If the firſt had been the Caſe of *Baal*, it would have ſignified nothing in *Greek*; but I doubt *Baal* was too well known every where. If *Jerombaal* be the Name of a Prieſt, and ἰδὼ was us'd by the *Greeks* for the Heavens, as an Object of Worſhip, as I have ſhew'd it was, ſuch wreſted Significations or Gueſſes as they have offer'd, have no Place. And all the Evidence from the Suppoſition that this was *Gideon*, and ſo of this Author's Time or Antiquity, fails; which it certainly does, becauſe there was no ſuch Language writ-

written at the Time aſſigned. Dr. *Cumberland*, in his *Sanch.* p. 418. will not let his *Manetho* be believed, becauſe he has told him truly, that he had his Accounts from the *Adyta* of the *Ægyptian* Temples, from Hieroglyphicks upon the στῆλαι; and tho' his *Sanchoniathon* tells him the ſame, that he had his from the ſacred Records at *Beritus* (which might be a *Beth Baal Berith)* yet he muſt be believ'd, tho' it is certain there was no other Sort of Writing, nor in any other but ſuch Places, of Things which were tranſacted in the Times they talk of, nor there neither: Some have ſince been forged to oppoſe *Moſes*'s Writings, of which this was one. And 'tis as certain, that the Images, or Repreſentations, or Memorials found there, with Royal and other Emblems, were not Men, but Powers, Attributes of the Heavens, the Names of Objects which they worſhip'd; ſo each call'd מלך King, Father, *&c.* and as they found no Letters with theſe Kings, ſo they found no Names, but Emblems to each, which ſhew'd what Power it was that each repreſented, and ſo while *Hebrew* was preſerv'd, ſhew'd its Name: And tho' he has pudled ſo much, to find out that his King *Menes* was *Meon*, it

was מני another which the *Iſraelites* worſhipp'd; and if theſe and ſuch were their Kings, as I have ſhew'd many of them were, and ſhall ſhew all the reſt below, all that has been ſaid by our Chronologers concerning them, and all their Chronologies, come to nothing.

The Degree of Knowledge of the true Religion, of the falſe one, of the Sciences, of each Nation or Man, when they began to write, or when any Writing preſerv'd was writ, is chiefly to be conſider'd. There were ſome who dwell'd among the Heathens for ſeveral Ages after the Apoſtaſy at *Babel*, who retain'd the Belief of *Jehovah Elohim*, of a future State, or *&c.* yet ſome of them had loſt the particular Knowledge of ſuch Things as were hiſtorical, ſuch as the Fall of Man, the Forfeiture, and other principal Things; among thoſe was *Job*, and I think one of the Deſigns in writing that Book was, to ſhew the State in which that great Man was, and ſo the Neceſſity for, and Benefit of, a written Revelation. Thoſe who remember'd little or nothing of the firſt Revelation, and had little or no Communication with thoſe who had the ſecond, knew little or nothing of the Eſſence, Perſons, their Actions, the Fall of Man, the Covenant,

venant, and Terms of Grace: Their Writings ſhew this. But what is ſtill further to our Purpoſe; it appears they had once a Revelation and perfect Knowledge of the Shadows, the Agents in this Syſtem, and of each of their reſpective Powers and Actions, and of the Motions and Courſes of the Orbs, *&c.* and expreſs'd them by proper infallible Words, as I ſhall, in the Sequel of this, ſhew; and that they loſt the very Knowledge, not only of the Motions and Actions of the Agents, but the Motions of the Orbs, which they might have ſeen and obſerved, ſo that they aſſerted that the Earth ſtood ſtill, the Sun moved, *&c.* which is Evidence the moſt univerſal, and the ſtrongeſt that can be given, that they had no Writing, either in that or any other Language, which could ever ſince be underſtood, to preſerve the Knowledge of them; nay, ſtronger than if it had been poſſible that it could have been recorded by any prior Way of Writing, and that had been preſerv'd to this Day; that this Species of Writing with Letters was not us'd among them while any certain intelligible Language was in Being: Nay, it appears that they were ſo far from underſtanding theſe Powers, the Objects of their Worſhip,

that they did not ſo much as give them Names which were expreſſive of any Power, Virtue, or Strength, to move themſelves, and communicate Motions, and produce Effects upon their Worſhippers, or other Things; nor did they, as appears at laſt, by their Writings, ſo much as know what the antient Original Words, or Names for them, mean'd. For Example: They ſuppos'd *Hermes*, which I have ſhew'd was, in *Hebrew* הרם, from רמה, which ſignifies, to project; and when apply'd to the Actions of the Mind, with which this God had no Buſineſs, was to deceive; from whence, Projectors and Deceivers are ſynonymous, to this Day, to have come from the Word ערם, the Epithet of the Devil in the Serpent, who tempted *Eve*, T. ערם, *Hinc* & Ἑρμῆς, *Fraudum & Aſtutiarum princeps Mercurius, unde & Mercurii Nomen. Item Artium, Scientiarum Deus; quin & Interpres Deorum, unde* Ἑρμηνεῖς Ἑρμηνεύω *Interpres, Interpretor. Margema, Acervus Lapidum, Mercurio ſacrari ſolitus, ad indicandas vias quibus ille præſidebat, ſicut & Mercimoniis, &c.* So they apply'd the Attributes this Word expreſſes to him, and emblematically made him a Head, and Wings to it; but he was not made for think-

thinking, that was all Imagination; and ſo the Attributes of one God to another, which were the only Things which diſtinguiſh'd them, becauſe they were not diſtinct Subſtances, much leſs diſtinct Beings, but denominated from diſtinct Actions, and ſo they confounded them and the Emblems of them; ſo that at laſt they knew very little further of their God, than the Image they ſaw, and talk'd and writ accordingly. Upon ſuch Blunders as this, the later Languages, and conſequently all the Knowledge in them, is founded. There are ſome who pretend to make Apologies; *Paulinus de Septenario, p.* 449. *Proclus in Timæum de animæ generatione ſic ait. Plato myſterii, occultationiſq; cauſa Mathematicis uti voluit vocabulis, tanquam velis quibuſdam, quibus Veritatis Sacraria occulerentur, quemadmodum Theologi Fabulis, Pythagorici vero ſignis uſi ſunt. Nam in Imaginibus etiam Exemplaria ſpeculari contingit, & per has ad illa nobis datur acceſſus*; &c. and, indeed, when they had loſt the real Knowledge, and inſtead of it, introduc'd ſuch a Parcel of Stories and Nonſenſe, it was neceſſary to give out to the ſimple vulgar People, that there were ſome Myſteries under their Fables, for Fear they ſhould revolt. Hence,

ſuch were ſeverely cenſur'd, who ſpoke too plainly, as appears *ib. p.* 452. when, in Truth, the Chiefs of them knew very little of the Matter themſelves; which has made our Scholars, who have looked only ſo far, and ſo placed the Perfection of Knowledge, then and there, know juſt, or almoſt as much, of theſe Things, as thoſe who worſhipped them then and there did, which amounted to little or nothing more than that they had that Religion, thoſe Names, and thoſe Services, handed down from their Fathers. And as they frequently, eſpecially the great ones, call'd the Heavens, or *Sol*, Father; and as מלך King was a common Appellation for any one of the maſculine Gods, ſo Queen for one feminine, as appears, *Bochart Lib. Phaleg. p.* 326. *Sol Author generis majorum meorum*, &c. *Macrob.* p. 255. *Quod Sol Auctor Spiritus caloris ac Luminis humanæ vitæ genitor & cuſtos eſt; & ideo naſcentis Dæmon, id eſt, Deus creditur*; ſo alſo ſeveral of their Kings were call'd after the Names of their Gods. And as when they march'd in Bodies to War, or to make Settlements, they carry'd an Image of one of the chief Gods before them, and attributed Victory or the Succeſs, in their Settlements, to him; and ſometimes had Men

Men who headed them in thoſe Expeditions, ſo called their Kings, and were alſo call'd by the Names of their Gods, as appears *ib. Bochart. p.* 372, and 374. So as aforeſaid, our Chronologers, in the Dark, frequently take a God, and make a Man of him; nay, I think I may ſay, make all their Gods Men; make one of them beget ſuch and ſuch; make a King of him; make him reign at ſuch a Place, ſo long; make him march upon ſuch Expeditions, make ſuch Conqueſts, ſuch Settlements, *&c.*

But this is not all, nor the worſt: They had not only loſt all Knowledge of another State of the Agents there, and of their Deputies, the Agents which do every Thing for Man, in this Syſtem; but they had loſt the Knowledge of the Services which the Antients paid to thoſe Powers, and introduc'd others, of which ſome are not fit to be mention'd, partly as aforeſaid, by miſtaking the original Meaning of Words, and partly by ſubſtituting Imaginations out of their own Heads, inſtead of thoſe they had loſt; but chiefly by that frantick Liberty which, in Defiance of the ſevereſt Laws, the Poets took, not only of putting in Letters, leaving Letters out of Words, adding a Piece,

or

or cutting off a Piece, *Euph. grat.* or for making juſt ſuch a Number of Verſes, or of ſuch Lengths, or, as we ſay, for Rhime's ſake, as a certain great Man does with his Pictures, to make them fit his Places; but of introducing theſe Powers as Men or Women, acting of Farces in all the Scenes of Man's Life, from that of a Prince to a Peaſant; and therein not only undertaking the moſt extravagant Adventures, and playing the maddeſt Pranks, but committing Crimes too horrid to be mention'd; which drew not only the Princes into their Exploits of Conqueſt, Deſtruction, and all the horrid Acts the higheſt in thoſe Stations could be guilty of, not only by devaſtating whole Countries, but reducing the People who eſcaped, to Diſtreſſes and Slavery, to which even Death was preferable; and alſo drew People of middling Fortunes, nay, even the Vulgar, into a Notion of imitating their Gods, which alſo diſſolv'd the natural Ties of Relation or Morality among them; ſo they, great and ſmall, had loſt the Poſſibility of being ſafe, or enjoying the Things quietly which are the moſt deſireable in this Syſtem. Theſe Farces, eſpecially that of making their Gods Patterns ſo greatly wicked Men, who diſturbed Man-

Mankind, or deſtroy'd them, and the ſilly Tricks they made them play, made them appear ridiculous to wiſe Men, and odious to good Men, and promoted God's Deſign: And the ſuppoſed Rites of their Religion broke through the moſt valuable Ties of Property, broke down the Fences of thoſe Things for which all other Things are enclos'd; and when any one had the Courage to refuſe to part with them quietly, if he were of great Rank, it created War; if of low Degree, it generally coſt one or more of the Parties their Lives, as appears, *Wiſdom*, *Cap.* xiv.

It would, after all, be exceeding ſtrange, if we, nay, even if we had the Gift of the *Knowledge of Tongues*, ſhould find Words us'd in any of the Languages while the People were in this State, which ſhould convey proper Ideas of Agents, Actions, or Things; or if we ſhould find Writings which ſhould give us true Accounts of the Agents, their Powers, Actions, their Effects or Conſequences, which the Writers did not underſtand. And it would be ſtill ſtranger, if a *Lexicon-maker*, or a *Grammarian*, or both, could find a proper Idea for each Word, and proper Accounts or Deſcriptions in thoſe Writings, conformable to thoſe in Revelation,

on, which the Writers knew nothing of.

But this Ignorance is not the worſt, ſince it had prevail'd in all, or moſt of the Countries where there were any Remains of the Footſteps of theſe antient Languages, and was ſurmounted by the Knowledge reſtor'd by the laſt Revelation. The Powers of Hell have made another Effort, when all their Perſecutions, Deſigns erected by Fraud, and Attempts to deceive, fail'd, they employ'd the united Cunning of all the Enemies of *Chriſt*, viz. the apoſtate *Jews*, the heretical *Chriſtians*, and the *Heathens*, and to it join'd the Force of Arms; mix'd all their Errors and falſe Conſtructions of the Bible, and many Remains of Heatheniſm, together; confounded the Senſe of every Word which could be ſerviceable to a Chriſtian, and conform'd them all to ſerve their new Scheme; drove it down by Force, and as far as it has been in the Power of blind Zeal and Force, have deſtroy'd and hinder'd them from preſerving the Memory of any Thing, or writing a Line, which oppoſes this Scheme. This was begun by that Impoſtor *Mahomet*, and is carry'd on by his Succeſſors, the *Antichriſt* ſo often mention'd, who took upon him the Office of *Chriſt*, made him a new God

God, and himſelf Mediator between his God and his Men. This is the Profeſſion, theſe are the People, which every Chriſtian ought to oppoſe; and every Thing that they have writ or done, are what every Chriſtian ought to abominate. And I may, without Breach of Chriſtian Charity, ſay, there is a Curſe hangs upon ſuch of the reform'd Clergy, Teachers, *&c.* as could, or can, read, and muſt know this to be ſo, who, for political Reaſons, have fix'd this upon the *Pope* and Church of *Rome*, and thereby created and continued that implacable Enmity between thoſe and us, who, with all their Errors and Faults, are Chriſtians, and ſo our Brethren, and many of them better than thoſe the reform'd allow to be ſuch, and who ſtyle themſelves Proteſtants, and thereby have endanger'd the Deſtruction of both, and prevented the Union in Writing, or Force, which might otherwiſe have been employ'd againſt the common Enemy of Chriſtianity.

Our Anceſtors have procur'd the Tranſlation of the *Hebrew* into *Greek*, and one *Targum* made before the coming of *Chriſt*, and ſeveral Tranſlations or Parts from them into ſeveral of the Eaſtern Languages, which we have ſuppos'd to have been corrupted

rupted *Hebrew*, beſides that of the *Latin*, *&c.* ſince; ſome ſince the Time of *Mahomet*. If there be any MSS. writ before the Publication of the Goſpel, or in Places where it never prevail'd, preſerv'd, what are we to expect to find in them? Accounts of the Foundation of the Covenant, and the Chriſtian Syſtem? No; they rejected that before Writing was, and were ignorant of it long before that Time, and were in Poſſeſſion of another Religion. Suppoſe they had not forgot it, and carry the Thing even beyond Poſſibility of Belief, that they had ſtill retain'd the Knowledge of the Words, and the true Ideas of them, which were us'd in the Revelation at firſt; is it to be expected they ſhould uſe Words, or expreſs Things or Actions by Words, nay, commit thoſe Words or Deſcriptions of Things or Actions to Writing, which were in Oppoſition to, and deſtructive of, the Religion they profeſs'd? 'Tis poſſible there may be ſome Footſteps found of the Powers which they worſhipp'd, and of the Services the ſeveral Sects paid to them, towards the latter End; we have Accounts of thoſe, when they were fully underſtood, clearly expreſs'd in the Bible, and the Bible will explain them, as you will

ſee below; and there is no Poſſibility of conſtruing the Accounts of them to any Certainty, any otherwiſe: But if they who writ the MSS. had loſt the Knowledge of theſe Things as far as their Neighbours, if they were conſtrued, they will only be falſe, and Nonſenſe. If they had any Poets among them, and any of their Works be preſerv'd, they may ſerve to employ the Time of thoſe who can or will do nothing better; but no Truth, or Advantage to Religion, or even to Philoſophy, is to be expected from them.

If we conſider the Tranſlations of the *Hebrew*, we have the antienteſt and beſt, for any Thing we know, that the Church, when they had the beſt Opportunities, could procure. The little Knowledge that remain'd of the *Hebrew*, was all in the *Chaldee Jews*; there were no others, as far as appears to me, that ever attempted to tranſlate any Thing from the *Hebrew*, except ſome of the Fathers, who own they did it by the Help of them, and that they ſuſpected their Fidelity. Indeed thoſe *Jews* have done us an infinitely great Service, in what they did in the LXX, and *Targum*, in tranſlating indifferent Things ſo fairly, that they have ſhew'd us, who now have the Advantage of Concordances,

cordances, &c. the Nature of the *Hebrew* Tongue, and the Meaning of ſo many of the Words about indifferent Things, nay, the Meaning of the Roots, when us'd in indifferent Things, which are alſo us'd for Things which were not ſo, but of the utmoſt Importance; which enables us to tranſlate the Words which were not indifferent to them, and which have been, and are now in Conteſt, between them and us; by which they have determin'd the Cauſe againſt themſelves, for which they, as they call it, repent, and keep a yearly Faſt, to expiate that Crime, to this Day. All the Tranſlations into other Languages, I think, were but made from theſe; ſome of them by the ſaid *Chaldee Jews*, and even that into the Language ſo much applauded, retaining the *Hebrew* Letter, and even ſince the *Alcoran* was writ, and into the Language as it was fix'd by it. What are they all worth? Have not they all, nay, even the Part we have of that, moſt of, or all the Errors in Tranſlation, which we find in the firſt, and many others, beſides the Omiſſions and Alterations they made in the Points in Conteſt, to anſwer their Tenets? If there be any better left behind, and ſtill preſerv'd, and now to be procur'd, can we

we tell who writ them? Whether they were Originals, or how they have been copied or preſerv'd? Has there been any Church to preſerve them? Were not all theſe Parts over-run with *Arianiſm*, &c. very early, and continu'd ſo till God was pleas'd to ſuffer *Mahometiſm* by Force to root them out, and prevail? Is there any Thing to be expected from theſe People, till that Sect confound its ſelf, as *Heathen-iſm* did? They cannot be capable of teaching Chriſtians, but they may become capable of being taught by them.

Moſes, and the reſt of the inſpir'd Writers, were to record Ideas of Perſons and Things which exiſted, of Actions which were perform'd and paſt before Man was, before Writing was, ſince Writing was; of Things paſt, Things preſent, and Things to come, before this Syſtem, in this Syſtem, and after this Syſtem.

As the Accounts and Evidence in the ſacred Writings are not only of Things which cannot be writ by any others, but writ by an infallible Hand, and ſo infinitely excel the Accounts or Evidence of what was writ by the beſt of human Writers, at the reſpective Times each was writ, and are writ alſo in a Language, which, for its Certainty, infinitely excells

all other Languages: So the Evidence from the Circumſtances, or State of Things expreſs'd, which tend to prove ſomething not expreſly reveal'd or writ, is infinitely ſuperior to any Conjectures which ever were, or ever will be made, by any of thoſe who did not, or ſhall not underſtand the State of Things when thoſe Books were writ, or the State of Things paſt then, or then to come, and deſcribed in them.

As the *Hebrew* Bible was the firſt Writing, ſo it contains a perfect Account of all the chief and firſt Beings and Things, not only of the Originals, but of the Copies; and as the Knowledge of the Copies are abſolutely neceſſary, becauſe from them we know the Originals; and, upon a ſecondary Account, as every Action in this Syſtem is perform'd by them, as well within as without our Bodies: So therefore every Man, whoſe Circumſtances and Abilities will allow him, at leaſt, whoever pretends to qualify himſelf, to inſtruct others, ought to acquire that Knowledge before he be truſted, or truſt himſelf, with the Jargon of Men.

Divines, or Laymen ſo educated, would always be able of themſelves to go to, and conſult the Original, which admits not every

every ſhuffling Fellow with Rhetoric, or Logic, to quibble upon the Meaning of the Words, nor the Power of all the Men upon Earth, after any Word is fairly conſtru'd, to alter it: Such would be able to diſtinguiſh between that falſe Pleaſure which ariſes from the Jingle of Words, and the Pleaſure which attends reading a Language where every Word refers to a viſible Idea; where the Images attend the Words, which not only ſhews the Certainty of the Expreſſion, but makes the Deſcription beautiful beyond Compariſon, and carries Demonſtration who compos'd it, in its Compoſition: Such would not run about ſtaring, and talking of Nature, of occult Qualities, of Attraction, *&c.* be in Doubt whether there were any God, whether an Oath, Marriage, *&c.* might be diſpens'd with at Pleaſure: Nor need we be at the Charge to breed Men to make Diſcoveries, and write Books to ſet up new Syſtems; nor need others ſpend their Time in reading ſuch. And tho' it be true, that there are many Particulars in the *Hebrew*, which are not neceſſary for every one who is a Chriſtian to ſtudy, yet, I dare ſay, no Man will ever be ſo thorough a Chriſtian, without the Knowledge of thoſe very Things, in groſs, which

ſeem unneceſſary, as he would be with them; and ſo on to Particulars.

Other Languages, the Works of Men, were intended to confound, and have confounded all whoever ſought for the Knowledge of the firſt or ſecond Cauſes in them; and at this Day, Men were ſo far from conſtruing the Words of Moment in thoſe who pretended to write about theſe Things, that they have not known the Manner of their Writing, or ſo much as what the Authors intended to write about. And all who at any Time ſince the Writings in other Languages were in Being, have intended to confound the Scriptures, have always endeavour'd to perſuade Men to ſeek for Explanations of the Scriptures, ſo of theſe Things, in them, in Experiments in their own Heads, or any other Way, rather than from the Fountain.

The Difference between the *Hebrew* and all other Languages, in Names or Deſcriptions, of Beings, Things, or Actions not ſeen, is that the *Hebrew* takes the Ideas from Things ſeen or perceived by Senſe, ſo they are not to be miſtaken or alter'd. The ſame Word gives the ſame Idea to every Man who has ſeen or underſtands the Thing from whence that Idea was taken; the Words in all other Lan-

Languages are arbitrary; ſo Words for thoſe Things are Metaphyſical, and every one is at Liberty to frame an Idea in his own Head for each Word, and fix it to the Word; ſo when you write or ſpeak ſuch Words, you do not convey your own, the borrowed, or any Idea, but leave the Reader or Hearer to take his own, or frame ſuch as he pleaſes; common Acceptation of one of thoſe Words is Nonſenſe; there can be no common Acceptation of an Idea from any ſuch Word; written Definitions fix them not, becauſe they vary as the Idea of each Writer varied. Hence 'tis very difficult to convey the Ideas of thoſe Things in written Tranſlations. Hence Confeſſions in Words of any of thoſe Languages give a Scope to Men, who have ill Deſigns, to miſapply them. For Example, as I have been inform'd, when an uncertain Doctor was ask'd how he, when he did not believe ſome of the Thirty Nine Articles, to take a Living could ſubſcribe to them: He anſwer'd, every one of the Thirty Nine Articles was liable to be conſtrued Thirty Nine ſeveral Ways, and every one was at Liberty to take any of them in which Senſe he pleaſed.

As I am the firſt who has dared to ſhew the Excellences and Beauties of the *Hebrew* Tongue, and the Imperfections of the reſt, my preſent Readers ought to make me ſome Allowance, if I mention ſeveral Things which I think will be of Service, if not immediately, at leaſt when theſe Matters are a little further purſued, examin'd, and underſtood. And as I am alſo the firſt who has broke off the Fetters clapp'd upon that Language, clear'd many of the Blunders in the preſent Tranſlations, and by ſimple Conſtructions ſhewed many Definitions of Perſons and Things, and Deſcriptions of Facts of the greateſt Conſequence to be known; and as no Objection can be made againſt any Aſſertion, till it be aſſerted, I am not only to anſwer Aſſertions which have directly or obliquely oppos'd them, but others, which may hereafter be contriv'd; nay, as far as I can, invalidate every Thing which may be offer'd in Evidence againſt them.

As the firſt Breach in Religion began by believing the Devil, that there were Powers in the Heavens which were not in them; and the ſecond, from imagining that they ought to pay Services to them, in Return for the Benefits they received by their Agency; and as it was predicted

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that this ſhould be confounded; and as it was confounded, we are at Liberty to obſerve how it was done, to examine the Evidence which is preſerv'd and produc'd, and what can be further diſcover'd, and explain it in the cleareſt Manner, Diſtances of Time, *&c.* will allow. And as it will appear, they could not imagine much further out of the Way, till they had confounded the *Hebrew* Tongue, and, as imagining gave the finiſhing Stroke in confounding this new Religion; ſo we ſhall ſuppoſe that the Confuſion of Languages, and imagining went on Hand in Hand together, till the Languages were ſo far confounded, that they had loſt all the Knowledge which had been convey'd or preſerv'd by them: And Imagination took Place, and carry'd it on, till a Man knew not what his Neighbour meaned by the Names or Attributes of the Gods in this Religion; and ſo knew not what he worſhipp'd, nor for what he worſhipp'd.

Beſides, the Changes which befell the firſt Language among the Heathens, by their forming Alphabets, and giving different Powers to ſome of the Letters, *&c.* and thereby confounding that Tongue; or when they met with a Thing which had not a Word in that ſecond Language, or

imagin'd Powers or Actions which did not exiſt, or were not perform'd, for which there could be no Words in a Language fram'd from Things, Powers and Actions, they would fall to coining of Words: And as 'tis viſible now, that when they coin'd a Word for a Thing for which there was no Word in their corrupted Languages; they did not form a Root, and give the Thing an expreſſive Name as the *Hebrew* had, but gave it ſome Name, which had no Relation to any Root in their Language. 'Tis plain the *Greeks*, and more eſpecially the *Latins* had, when they form'd their reſpective Languages, loſt the Knowledge of thoſe Powers, becauſe, if they had underſtood them they would, as thoſe who ſpoke the *Hebrew* did, have us'd Words expreſſive of them, and ſuch as were us'd for other Agents and Actions in their reſpective Languages, and not have given moſt of them Nick-names, which have no Relation to any Word in their reſpective Languages, nor to thoſe in any other that we know of, nor to any viſible Action or Power whence the Idea could be taken. By this they confounded the Attributes, and apply'd to the Power of, and invoked one for that which belong'd to another, and ſo loſt the Knowledge of them all. If it be ſuggeſt-

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ed that theſe Names might be each of a Root, and expreſſive in ſome other Languages, and that they were only borrow'd for their Gods; and the Root of each, or any one of them, was not admitted into the Tongue or Language: It would ſeem as hard to ſuggeſt this, as to take the Caſe as I have ſtated it, to borrow a Word for the Name of a God, which they did not underſtand; and if they did ſo, that not one Author ſhould tell us what one of them meant, or where, or from what Language they borrow'd it.

When they were in this State, their Language confounded, and they ignorant of the Things, if they had given expreſſive Names, other than King, Lord, or ſuch general Names to Things, Powers or Actions, which did not exiſt, or were not poſſeſs'd of the Attribute, but only in Imagination, thoſe Words muſt have miſled and confounded the Worſhipper or Reader, and have left them in the Dark, as much or more than arbitrary Words did. Thence, when the ſame Author in theſe modern Languages hiſtorically gives you Deſcriptions of a Power or an Agent, and alſo its Name, or an Epithet, or, *&c.* if the Word ſo us'd be deſcriptive, 'tis Odds, but that it is oppoſite to, or wide of

of the Deſcription: In arbitrary Names or Words which have no Root, though the Word cannot contradict the Deſcription, 'tis Odds, but that any two Deſcriptions thwart one another, and the arbitrary Word will not help you to rectify that which is falſe. If you make a Collection, it cannot be call'd a Concordance of the Emblems, Epithets or Actions, Prayers to, Praiſes, or, *&c.* of any one of the Heathen Gods, one ſays one Thing, another another; ſo one deſtroys the Authority of another, and there will remain nothing: So that in the firſt Language, if you learn the Words where the Things are underſtood, the Words expreſs the Things, Powers, Actions, *&c.* they are us'd for: In the others, when you have learn'd the Words, you muſt enquire of thoſe who never underſtood what any Thing was, to know what Things, Powers, Actions, *&c.* they ſtand for.

The *Greek* and *Latin* Poets could not have writ their Accounts of the Gods in the *Hebrew* Tongue, if they had underſtood it perfectly; it was not capable of being apply'd to Fables; for if a proper Word had been us'd for every Agent, that would have expreſs'd what the Agent was; and afterwards if they had aſcribed any

Actions

Actions to it, which it was incapable of performing, the one Part of the Sentence would have given the Lie to the other. The Deſcription of their Gods in the *Hebrew* is perfect and true, tho' they imagin'd that the Courſe of Things were determin'd by the Circulation of the Heavens, and ſo made Obſervations for thoſe Things which were diſcoverable, and perhaps for ſomething more: They could not go far from the Truth, till they had changed the Names; and as 'twas done together, 'tis hard to determine whether the Confuſion in their Language by Writing, *&c.* or their Deſire to imagine, had the greater Hand in giving theſe arbitrary ſenſeleſs Names to theſe Powers, their Gods. For even with the Language they had, if they had underſtood what Power each of their Gods had, they might have fix'd a Word in a Root for each of them, deſcriptive of the Species of Power or Action they intended to comprehend under that Attribute; but then they could have attributed nothing elſe to it; and if they had had a Mind to have given another Attribute to that Power, it muſt either have been ſecondary, and comprehended in the firſt, or elſe it would ſhew a Contradiction, give the Writer the Lie, ſo as

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you could neither form a God in the *Hebrew* Tongue without a Foundation of Truth, that is, without expreſſing his Eſſence, Subſtance, Power or Actions by his Name; ſo you could not affix a Name of Power or Action to any Thing but to ſuch Eſſence, Subſtance or Things, as were poſſeſs'd of it. And tho' the Heathens, who ſpoke *Hebrew*, thought they ought to apply divine Service to the Heavens for the Powers in them, and were miſtaken in that, the Words were properly apply'd to the Powers, properly, and ſo were proper Names of Condition, of Action, of Office, and truly, and ſo a Language of Truth; and the ſingle Word, the Name, gave a better Deſcription of the Thing than all the Poets, *&c.* with all their Numbers of Words in other Languages, could do; much more, are they preferable to the Jingle of inſignificant Words, compos'd of Imaginations and Falſhoods.

The Antients, indeed, before Writing, as ſimple Animals or Brute Creatures, had each Species, as 'tis term'd, their Inſtinct, and peculiar Manner of acting, or had diſtinct Parts ſuited to their peculiar Inſtincts or Actions, exhibited each of theſe Powers by a Creature, or the Intelligent, or ſome other Parts of a Man or Woman,

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and ſome of thoſe Parts of the Creature which diſtinguiſh'd the Inſtinct, Action, or, *&c.* join'd with them; As for Example, by what has come down to us *Pan*, by Part of a Man, and the Parts of a Goat or Satyr, which diſtinguiſh'd the Creature, and the Inſtinct or Appetite, and not by a whole Man, except it were with *Inſignia*, to diſtinguiſh each, becauſe all Men have not the ſame Inſtincts, at leaſt let them not appear in the ſame Degree of Action; ſome are libidinous, ſome chaſte, *&c.* But when Writing took Place, and the poetical Manner of Writing was introduced, the Poets could not repreſent the Actions of Agents but by Agents. When they were to repreſent the Actions of the whole, or of each Power in this Syſtem of Air, which they call'd Gods, they could not repreſent or exhibit them to Senſe, or mechanically, they did not underſtand them; and 'tis likely, if they could have done it in that Manner, their Itch after imagining was ſo ſtrong, it would not have ſuffer'd them to have been bound by the Rules of Truth and have done it. There were no other mechanical Agents to repreſent them by, nor other Agents in this Syſtem, but ſimple animated Bodies, which they could not uſe for the Reaſons aforeſaid; beſides,

Animals

Animals compounded of Body and Soul, Men and Women; when they repreſented the Actions of theſe Agents or Powers by the Actions of Men and Women, who could think; whether the Poets thought there was ſomething in each of theſe Agents or Powers like the Soul of a Man, or what it was in Man which they ſuppos'd capable of thinking; whether they thought the Soul of Man acted or thought mechanically, is not eaſy to know; but the Manner of their Writing has made Men ſince believe, that they were not only thinking Beings, but really, by ſome Devils, by ſome Men and Women, or their Souls.

Several have attempted to divide the Religion of the Heathens among three Sets; the Poets, the Philoſophers, and the States. I have ſhew'd it was originally one; that the Knowledge of it was loſt by Degrees, that the Poets help'd to loſe the Remainder: And as I ſhall ſhew below, when they knew not what was Active, what was Paſſive, what moved, what ſtood; the Philoſophers attempted to retrieve ſcatter'd Notions of ſome Powers in Nature, but knew not in what. Very late, when all the Knowledge of, and Reverence to theſe Gods was quite loſt,

loct, and Men ſet up Sects of Atheiſts, *&c.* the Governments for their own Security were forc'd to interpoſe and appoint Laws, many whereof are ſtill extant, to oblige Men to worſhip ſuch Gods as they had, to pay ſuch Services as were in Faſhion, *&c.* From what *Joſephus*, &c. have writ, that the Viceroys ſold the *Jewiſh* Prieſthood, and to which *Simon*'s Offer refers, it has been ſuggeſted, that the Princes had no Regard for their Religion; but that is a Miſtake, they thought the *Jewiſh* Religion no ways concern'd them; none were ever ſo wicked as to do ſo in the Religion they believ'd and profeſs'd: And the Viceroys, whether they were ſuch as kept the Heathen Religion, or Atheiſts, who pretended to conform to the *Jewiſh* Religion, had no Concern for their Religion, and put in thoſe who beſt ſerv'd their Turns.

Theſe Theological Writings conſiſt chiefly of two Parts, the firſt, the Genealogy of theſe Gods, that is to be ſubdivided into antient and modern. In the eldeſt they, under a Veil, aim'd at conforming their Names and Succeſſion to the traditional Account they had from the Beginning, or to the Deſcription which *Moſes* gave of the ſeveral Steps in the Formation

tion of the Machine. If all the miſconſtrued Words were ſet right, which is very difficult now, becauſe as the *Greeks* by Degrees loſt the Remainder of the Knowledge of theſe Things, they miſtook the Meanings of the antient Words, and gave them other Significations, to which our *Lexicons* conform, as the beſt Judges have own'd: And as ſeveral of the original Words of the *Greeks* and *Latines* are miſtaken or miſconſtrued, we cannot poſſibly know what they meant by Words us'd for ſuch natural Things and Actions, becauſe we have no certain Teſt for the Uſe of thoſe Words in thoſe Languages, in thoſe Times, few of thoſe being us'd in the New Teſtament, and thoſe long after, and our *Lexicons* being framed to Uſages long after. And what makes it ſtill more difficult, I am afraid our Critics have been conforming the Letters of the old Words to the modern *Greek*. I ſay, if theſe were ſet right, one might bring them pretty near the Truth; but even then they would be but poor Performances. The latter of this Sort, except ſome which are Copies of *Moſes*, will puzzle one very much, after one knows from the Bible what they aim'd at, to know what they meant. The ſecond is

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the Deſcription or hiſtorical Accounts of the Actions of theſe Gods; they have not in them kept each Perſon repreſenting a Power to the Character, nor to their reſpective Parts, in any of the Farces they made them act; nor have they ſo much as obſerv'd the Rules which thoſe who ſucceeded them laid down for Romances, Stage-Plays, *&c.*

The very Hiſtorians, whoſe chief Buſineſs was to relate the Actions of Men, and only to ſpeak occaſionally of their Gods, had not much better Ground to go upon; for tho' ſome Princes had kept Records in Writing, by Conqueſts and other Accidents they were frequently deſtroy'd: So what is before Writing, or where it was wanting, either of their Men or Gods, came from the Prieſts, or from Hear-ſay, or was forg'd; there could be no certain Evidence of ſuch Things before, or without Writing; therefore no doubt they thought they might ſafely forge what Accounts they pleas'd: Perhaps they were not aware that there was any Method to detect them, or that there was a perfect Account of their Gods, in Writing; and perhaps it may be ſaid they got the beſt Accounts they could of them. Their Forgery appears by the Accounts they gave

of *Moſes* and the *Iſraelites* going out of *Ægypt*, &c. ſhew'd by *Grotius*, *Abrahamus*, &c. cited in *Witz Ægypt.* p. 214, *&c.* Some Excuſe may be made for them, in that, when they lied for their Gods and their Country; but it appears they had no Regard to their Characters, even by their Accounts of Things which they knew would remain, and are ſtill to be ſeen, as you may ſee, by comparing their Deſcriptions with the Accounts *Greaves* and others have given us of the *Ægyptian* Pyramids, and in many other Things, eſpecially in their Accounts of Time, which all ſhew they had no Accounts in Writing till very late, and then but of very few Things.

As ſome who never look'd further than the Heathen Writings, when they were arriv'd at their Perfection, place the Height of Knowledge at that Time; ſo others who had looked a little higher to the Times, when they were beginning to write, and no further, and found them perfectly ignorant of all Science, and were themſelves ignorant of the Cauſe, took it for granted, that Knowledge muſt be acquir'd by Degrees, and encreaſe or grow gradually from the Beginning; and concluded from thence, that Mankind, long before

before that, for Example, in the Time of the *Jewiſh* State, muſt be next a-kin to Brutes, and have talk'd, preach'd, and writ of them in every Article of Science, not only in human, but in divine Knowledge, as ſuch. I hope I ſhall ſhew the Difference between them and the People they have treated ſo.

When they had loſt the *Hebrew* Names for Things or Actions, and found other Words for them, and gave new Deſcriptions of the Things, each Nation pretended to the Diſcovery of the Thing, Action, Uſe, or *&c.* For Example, the *Grecians*, *Romans*, &c. who knew nothing at firſt, as they acquir'd the Knowledge of any Thing, would rarely own whence they had it; but, like our modern Thieves, would tell you, the Thing was never known before, and a Thouſand Lies about their Gods, Men, the Time when, and Manner how they invented it. And ſuch Stuff as this is pick'd up to diſcredit the Relations of Things reveal'd, or writ hiſtorically in Scripture; tho' *Jer.* xxxvi. 17, the Matter they writ with be expreſs'd; and *Ezek.* ix. 2, the Inſtrument or Veſſel that held it; and *Jud.* v. 14, *& al.* the Tool they writ with; and *Jer.* xxxvi. 23, the Thing in which they writ,

a Book, a Roll, frequently mention'd, there deſcribed to have Leaves to have been cut aſunder with a Pen-knife. How many ſtupid Stories have we of writing upon Leaves of Trees, Bark of Trees, Rind of Plants, Tables and Boards cover'd with Wax, with an Iron Tool like a Bodkin, *&c.* And tho' Dr. *Hide*, in his *Rel. Vet. Perſ.* tells you at large, that *Zerduſht* writ his Book in Skins, beautified the Letters, *&c.* Dr. *Prideaux*, in his *Connect.* Vol. I. p. 495, at the ſame Time he tells you that Parchment was us'd from the Beginning, repeats theſe idle Stories, and tells you, that they made *Eumenes* the firſt Inventor of Parchment. What Objections have been made againſt the Veracity of the Scripture, upon a Suppoſition that the *Jews* had not the Knowledge of the Uſe of the *Loadſtone* or *Needle* (for either will ſerve) in Navigation; but the Knowledge, at leaſt of that Uſe of it, was invented long after; and that they could not ſail to the Land of עפר *Opher* (the Duſt Coaſt) without it. Every one knows, the others aſſert they coaſted it, which thoſe who have ſail'd in thoſe Seas ſay, is impoſſible to be done againſt the Trade-Winds, Tides, *&c.* The very Acts they make incredible, without

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ſuch Knowledge, and many others are without Difficulty, when 'tis ſhew'd by the Scripture, that they had the Knowledge and the Means neceſſary: What *Lucretius*, in plain Words, attributes to the groſs Air, the Spirit, and ſhews how it preſſes the Iron to this Stone; *Plato* attributes to the divine Force in their God, the Air. *Johan. Kirchman, de Annulis*, p. 129. *Plato in Ione* —— *Hoc eſt ut bene de Homero loquaris, Ars tibi non præſtat, ut modo dicebam, ſed Divina vis eſt quæ te movet, ſicut in Lapide, quem Magnetem Euripides nominavit; nonnulli Heraclium vocant; qui Lapis non ſolum ferreos Annulos trahit*, &c. — *de eadem re & D. Auguſtinus*, lib. xxi. *de Civitate Dei*, cap. iv. *Magnetem Lapidem novimus mirabilem ferri eſſe raptorem*, &c. Dr. *Hide, Rel. Vet. Perſ.* p. 495, ſhews, that the *Chaldee Jews* mention the Loadſtone in their eldeſt private Writings, and that the *Arabians* underſtood its Uſes; and that ſome have thought that the Heathens made an Emblem of it in Worſhip, which he thinks is a Miſtake. This Stone is ſix Times mention'd in Scripture, by the Name פנינים. M. פנה *vertit faciem; vertit ſe; converſus fuit ab uno ad alterum; reverſus, converſus fuit ad aliquid; ver-*

tendo ſe ad aliquid, vidit; advertit, reſpexit, aſpexit, inclinatus fuit; declinavit, rediit, &c. פן, or פנה *Angulus*, the נ doubled (we have no expreſſive Word) that which is turn'd, or turns, and regards the Faces of ſome Thing or Things, which ſhift, and ſo makes, takes, or gives the Angles. The Condition which makes Iron and other Things follow it, is expreſs'd, *Job* xxviii. 18, by משך ἕλκυσὸν *Attractio.* Its Colour is deſcribed *Lament.* iv. 7, by אדמה, Fleſh-colour'd, ruddy, as 'tis when dug, and more approaching black, as Fleſh, and many of thoſe Stones are, when each of them are dry'd and their Parts contracted; of the Colour of reddiſh Clay. Its Uſefulneſs, ſo Worth, is expreſs'd by יקרה, by טובה, *&c.* becauſe no other Stone of that Size is of any real Value, except a Spark of Diamond, to cut Glaſs. I need not enter into the further Conſtruction of the Texts, nor of the Tranſlations, but leave them till the Cauſes of its Turning, Pointing, Attraction and other Uſes, be ſhew'd in their Courſe: This is enough for this Place. What Numbers of impudent, ſtupid Lies, have been told of the Ignorance of the Antients, and the modern Inventions of Teleſcopes! tho', as I have ſhew'd,

ſhew'd, they, nay, even the reflecting Sort, Obſervatories, *&c.* are mention'd in Scripture: And tho' they knew not that, yet when they knew that the Tables they calculate by came from the People of thoſe Times, would the Fools imagine themſelves, or make us believe, that they made thoſe inimitable Obſervations, by which theſe now calculate, with their naked Eyes? No, they had thoſe, and other Helps, theſe Creatures know nothing of. The Scripture, and thoſe Tables, I think, are the only Things which ſurvived the Confuſion of Languages; which is, in a Manner, Evidence, that thoſe Tables were, as I hinted, made by ſome Method of Numbering, or by Lines on Charts, prior to writing with Letters. So of many other Branches of Science.

The Miſchiefs that theſe Vermin (the Poets and Hiſtorians) did, by praiſing their Heroes in their Farces, or Princes for conquering Countries, and thereby inciting other Princes to imitate them, were inexpreſſible, were the Cauſes of the greateſt Miſeries which befel Mankind, as has been obſerv'd by Dr. *Prideaux* in his *Connection*, *Vol.* I. *p.* 489. and others.

When theſe Prieſts, Poets and Hiſtorians had mudled the Affair, ſo that none

then knew what they meant; now and then a Man, who had ſome Spirit or Ambition in him, and was not willing to ſit ſtill with this, runs to the Prieſts of his own and other Countries, enquires about the antient Repreſentations upon their Pillars, *&c.* takes their imperfect Accounts, perhaps got initiated, and ſo to be permitted to View, ſome of them in their *Adyta*; and from them gather'd what he could, that Knowledge being then as much darken'd as Writing. That not ſatisfying him, he ſcrapes Acquaintance with ſome ſtrowlling *Jew*; nay, indeed ſome of theſe went into *Judæa*, and got what they could from them; but if any went before the Captivity, they found the *Jews* very ſhy in giving any Account to the Heathens about thoſe Affairs; ſuch were not at any Rate permitted to proceed farther than the outward Courts, not ſuffer'd to ſee any thing in their Temple, much leſs in their *Adytum*; the *Jewiſh* People were not ſuffer'd, nor any, except the High Prieſt. After the Captivity, the *Jews* knew very little themſelves of thoſe Things; and when the Tranſlation, call'd the LXX, was made, as I have ſhew'd, they did not ſo much as make the Formation intelligible, nor made any Diſcovery about what

any

any ſuch wanted, about their Gods, their Actions, *&c.* except only the Sun, Moon and Stars; and the Heathens, I mean Poets and Philoſophers, are full of that, tho' they took the Words for the Sun, Moon and Stars, which were for the Fluxes of Light from them; nay, long after this, as St. *Jerome* and others inform us, they would not ſhew the little that they knew; but however, in this State of Confuſion, with what they thus pick'd up, and under the Reſtriction of ſaying nothing againſt the Religion of their Country, theſe bold Fellows ſet up for Philoſophers, turn'd Doctors; each eſtabliſhes a Sect, and their Diſciples branch'd out ſtill new ones upon different Principles; ſome which they had pick'd up from the *Jews*, which were true, and others which they imagin'd, and ſo are not worth mentioning. Out of theſe each aim'd at framing a Scheme or Syſtem; but the Parts would not tally. However, they ventur'd to commit that Stuff to Writing, at firſt in Words which could have no fix'd Meaning, becauſe thoſe who firſt us'd them made them Originals; and which, by the Confuſion of their Languages, have no Roots, which they could not have done in the *Hebrew*, without ſhewing pure Nonſenſe: And the Studies

dies of Men ever ſince have been ſpent, ſome in pretending to explain their Notions, ſome to detect them, and ſo diverted Men from purſuing the Truth. It will be very ſurpriſing, if ever their Interpreters find out their Meanings; and it is impoſſible that ever they ſhould find by them true Deſcriptions of the Things and Actions they aim'd at; ſtill lower, when others could not underſtand the old Deſcriptions of the Formation of this Syſtem, nor make any thing out from what theſe had done, and knew not how to contrive any new ones; they made the World make itſelf by Chance: All this contributed to the grand Deſign of bringing Men back into the Diſpenſation of *Chriſt*.

Let this Difference be all along remember'd and conſider'd; we have the *Hebrew* Books, and the Tranſlations in our Hands, and ſo can compare the Words found in other Languages with them; which enables us to gueſs at the Meanings of many of them, which none of the Antients (except the *Jews*) had; ſo they, when a Word was once wrong ſpell'd, had nothing to help them to retrieve the true Spelling, or the true Meaning of that Word. We have the ſettled

Powers

Powers of each Letter in a ſpoken, living Language, to compare and ſettle thoſe in others by; they had none, but each thoſe they were forming.

Though I, to illuſtrate my new Aſſertions, have been forced to produce all this in Evidence, 'tis nothing but what the celebrated Philoſophers of our Times not only affirm in Words, but in Facts; for as ſome of them underſtood a little *Greek*, and any of them a little *Latin*; and as moſt of thoſe Books have been tranſlated into *Latin*, we muſt ſuppoſe they had the Modeſty, before they ſet up any Schemes of their own, to look into thoſe Books they could read (and ſhould have look'd a little further) to ſee whether it had been done by others: And ſure thoſe great Men, who ſet up Syſtems of Vortexes, Attraction, Projection, *&c.* found nothing better among theſe Authors, or elſe they would never have offer'd their own. And do not all they ſet their Hands to this, who have follow'd any of theſe modern Schemes?

Still lower, when they had loſt all Knowledge of the true God, and the ſecond Cauſes or Agents here, the falſe Gods; ſome, who ſaw that all this Trumpery clear'd nothing, began to frame, as they call'd it, the Law of Nature, out of their own

own Heads; began to gueſs, as they call'd it, reaſon, what God muſt be, what muſt be God; what muſt be Religion, and what Religion muſt be; they had not heard of *Elohim*, or knew not what it meant; they found no Evidence fit to direct them; therefore they determin'd Religion muſt be natural Morality, and Morality muſt be natural Religion, and conſiſt in the reciprocal Duties from one to another in a Commonwealth. Theſe Men were even then juſtly treated as Atheiſts; yet this is the Foundation of our Naturaliſts, and which they (I wiſh I could ſtop there) ſet up in Oppoſition to the Revelations made to the *Jews*, &c. and which our Divines continually cite.

When that would not take, they attempted to become great by the Art of Oration, by learning to dreſs up Imaginations and Falſhoods under the ſpecious Appearances of Truth, to gain the Populace, to deſtroy a Rival, to carry a Cauſe, *&c.* Though impoſing upon Mens Judgments by falſe Reaſoning, eſpecially upon Bodies of Men, Judges, *&c.* be one of the greateſt Crimes, was Part of *Satan*'s Means in his firſt Attempt, is giving falſe Evidence, is infinitely worſe than Coining, and uttering falſe Money, or making

king and vending any other falſe Commodity; there has been the feweſt Laws made againſt it, the feweſt Examples lately to deter Men from it, nay, the Artiſts at it have met with greater Encouragements and Rewards, than thoſe of any Vice whatever. This we have learn'd from Rhetoric and Logic in the Claſſics.

When this Art was arrived to ſuch Perfection, and there were ſuch Numbers of Artiſts, that in any Conteſt neither Side wanted Advocates who would make any Thing appear to be true, for Money; they were of little Benefit to one great Man againſt another, ſerved only to catch ſmaller Prey: So at laſt, to get to be great, they were forc'd to uſe the other Part of the Means which *Satan* had us'd at firſt, Promiſes and Bribes; ſo that which began the falſe Confeſſion, ended it. Some of the Heathen Books are left among us, as ſome of the *Canaanites* were left among the *Iſraelites*, to prove them; and ſo are theſe Dreamers ſuffer'd, who ſtart old Objections every Day. A Man who underſtands the Original, may ſafely ſtudy and attempt the explaining of theſe Farces, and ſee the Vanity of theſe Notions; but he who does not, meddles with them at the Riſque of himſelf.

As

As 'tis ſaid to the *Jews*, *Deut.* iv. 6, *This is your Wiſdom and Underſtanding*, &c. ſo they, by departing from it, and loſing their Language, were reduced to nearly the ſame Degree of Ignorance in the two chief Points, as is declar'd and predicted, *Iſa.* xxix. 10, *For the Lord hath poured out upon you the Spirit of deep Sleep, and hath cloſed your Eyes: The Prophets and your Rulers, the Seers, hath he cover'd, and the Viſion of all is become unto you as the Words of a Book which is ſealed, which Men deliver to one which is learned, ſaying, Read this, I pray thee; and he ſaith, I cannot, for it is ſealed: And the Book is deliver'd to him which is not learned, ſaying, Read this, I pray thee; and he ſaith, I am not learned.* —— *And their Fear toward me is taught by the Precepts of Men*, &c. Iſa. xliii. 27, *Thy firſt Father hath ſinned, and thy Teachers* (Interpreters) *have tranſgreſs'd againſt me; therefore I have prophan'd the Princes of thy Sanctuary.* Jer. viii. 9, *Lo! they have rejected the Word of the Lord, and what Wiſdom* (the Wiſdom of what Thing) *is in them?* Amos viii. 11, *I will ſend a Famine in the Land, not a Famine of Bread, nor a Thirſt for Water, but of hearing the Words of the Lord*, &c. as 'tis ſaid to

Babylon and *Chaldæ*, while their Language and reveal'd Knowledge of theſe Things were perfect. *Iſa.* xlvii. 10, *Thy Wiſdom and thy Knowledge it hath perverted thee* (cauſed thee to turn away.) The *Jews* muſt know what the *Chaldeans* knew, when they return'd: And it appears by the Apocryphal Books and *Targums*, that the *Jews* had then loſt their Knowledge of thoſe Agents, gueſs'd poorly at the Objects, and ſuppos'd the *Gentiles* worſhipp'd Images: So when thoſe were loſt. 1 *Cor.* i. 20, *Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World?* I may anſwer, *Jer.* x. 14, and li. 17, *Every Man is brutiſh, by his Knowledge*; (more brutiſh than to know) ſo far from diſcovering the great Author, that after the Knowledge of him, of the Agents here, *&c.* were reveal'd to them, they firſt loſt Knowledge of the Firſt; after that, of the Second; and, without Revelation, could not ſo much as diſcover the immediate Hand that deliver'd the preſent Benefits to them.

As the Soul, or Mind of Man, cannot ſubſiſt without Supplies or Support, any more than his Body; as nothing can ſupply the Mind of Man, except he ſees, or ſuppoſes he ſees, a Power in ſome other Being

Being ſufficient to afford ſuch Supplies as the Soul requires, and ſuppoſes himſelf ſo far in the Favour of that Being, that he will afford his Soul thoſe Supplies, expreſs'd in that beautiful Parable *Luke* xv. of the *Gentiles*, the younger Son, who, together with the elder, the *Jewiſh* Line, while he was in his Father's Houſe, the true Church, wanted nothing; there was Plenty of Food for the Soul, as appears by the Speech of the younger Son to himſelf, and of the Father to his elder Son. After the younger Brother, poſſeſs'd of his Share of Knowledge, went into a ſtrange Country, from God, and ſpent his Subſtance, the Evidence and Knowledge of God, and fell into ſpiritual Fornication with theſe Agents, while he preſerv'd the Knowledge of the Operation of theſe Agents, which was ſufficient to employ his Mind; and ſuppos'd, from the great Performances that he ſaw, that there were ſome further Powers in them which he might depend upon, which were thoſe, his elder Brother, *Moſes*, the Prophets, and true Church, call Harlots, and thoſe ſacred Penmen charge him with ſpending his Subſtance with, in riotous Living; he went on merrily, made no Complaints: But when this ſpiritual Famine, which I have

have deſcribed, came upon them, when they had loſt firſt the Knowledge of God, and next the Knowledge of the Powers and Operations of theſe Agents; then our fine Gentleman, who had ſet up for himſelf, enter'd upon another Project: He would join himſelf unto a certain Citizen, perhaps to *Nebuchadnezzar*, or to a King, or *&c.* of *Athens*, or of *Rome*: The Citizen ſent him to feed Swine, the moſt oppoſite Employment to thoſe in his Father's Houſe, nay, to the old Heathens, which could be thought of, to force in People to worſhip Gods and Images, ſet up by the Appointment of the King, the Senate, or *&c.* to perform all Manner of brutiſh Rites, to gratify beaſtly Luſts, to believe ſtupid ſilly Stories, to break through all Rules of Virtue, and proſecute the moſt deſtructive Vices. He would then have been content with the Huſks, the Outſide of Food, in which Food is form'd; with feeding upon the Contemplations of thoſe Powers in the Heavens, and no Man would give it him; they had none who could teach or inſtruct in that Knowledge, they had left that for Food to Brute Creatures. This was that State, and that Time, when our Teachers tell us, Men were arrived to the Height of Wiſdom:

This had the happy Effect intended upon him, let him ſee, nay, feel his Condition, in that ſtrong Idea Hunger; brought him to reflect upon the Plenty in his Father's Houſe, and to return and make that glorious Submiſſion and Confeſſion, *Father, I have ſinned againſt Heaven, I have abus'd thoſe Evidences exhibited in the Heavens, of thy Eſſence, Perſonality, Power, Goodneſs,* &c. *and ſet them up againſt thee, call'd them Father, attributed Knowledge to them, and Property in the Things they give us; they know not, they cannot ſee, and they are thine: Much more have I ſinn'd againſt thee, to whom I owe my Being and the Enjoyment of all theſe Things, with the Aggravation of doing it in thy Sight, before thee who ſeeſt all Things. I am no more worthy, I cannot expect to bear the Name of thy Son, to be initiated and receiv'd into thy Temple: Permit me to come into the outward Courts for ſeveral Generations, as a Proſelyte.* This was Qualification at once to admit him into thoſe happy Terms, that glorious State of the Goſpel. His Father receives him with the greateſt Joy and Marks of Favour, to wear a *Robe*, which cover'd all his Nakedneſs and Poverty; to wear a *Ring*, the Inſignia of him who was next

to the King's Perſon, and admits him at once to that Feaſt which none but thoſe who are thus qualified can receive any Benefit by. The Murmuring of the *Jews*, and the Apology of the Father, is now plain enough.

A Man who knows nothing of the Matter, what all this Confuſion was for, muſt think, the Trouble of learning Languages, eſpecially as 'tis now managed, very great: If that had not been, for any Thing that appears to me, Chriſtianity could not have kept the Ground it has; and he, humanly ſpeaking, 'tis very likely, muſt have been born an Idolater, a Worſhipper of the Heavens.

As ſeveral have pretended to make an Exception to what I have affirm'd in general of all Heathen Languages, and aſſert, that the *Arabians*, and none elſe, have preſerv'd the Uſage of the antient, or *Hebrew* Tongue, and retain'd the true Meaning of the Words in it, I muſt endeavour to ſtate that Caſe, and ſhew, that if what appears of that Language prove any Thing, it proves moſt of the general Things I have aſſerted.

About Eighty Years ago, when Chriſtians found they were impoſed upon by the Writings of the *Chaldee Jews*, and

the Imaginers found they could do little or no Miſchief upon the Credit of them; and when moſt of our new Religions or Sects were ſpawn'd and hatch'd, the only Project that was pretended to be about the Improvement of Learning and Knowledge, and ſo of Religion, by Languages, was to ſend Men to *Turkey*, to learn the *Arabic*, or the Language of the *Alcoran*. The Clergy of *Sion College* petition'd the Mayor and Aldermen of *London* to give Encouragement to them. Others abroad, who knew it ſerv'd their Purpoſes, gave great Aſſiſtance in this Affair. *Ravis*, &c. brought home MSS. *&c.* and aſſum'd to themſelves a Degree of Knowledge ſuperior to their Neighbours, upon a Preſumption, that this Language could convey more Knowledge than the *Hebrew*, &c. So it was to ſettle a Trade, to ſend Miſſionaries to fetch Knowledge about Religion from *Turkey*, and export it to the *Weſt Indies*, and thereby induce us to neglect the Original, and our Home Products or Improvements out of the Original: But this Commodity would not ſell but among Friends; ſo all who attempted it, were baulk'd, and the Project has, in a great Meaſure, lain quiet ever ſince. Indeed it has been hung upon, as you may ſee, by

by a Diſciple of *Lud. Capellus*, in his *Phaleg* as he owns to be, with high Encomiums of him, at *p.* 90; which Language he, at *p.* 66, calls, as indeed it is, their *Sacram Anchoram*; till one (I hope for the ſake of his Character, when in his ſecond Infancy) has, as it appears, been perſuaded to divert himſelf, by ſhewing us how one may, from the *Arabic*, conjecture about, and play with the Meanings of Words in the ſacred *Hebrew* Text. And another has aſſerted what none before him ever durſt, about it, and I hope none will ever do the like again; and has taken ſuch Methods of proving it (to pay in his own Coin) as have demonſtrated, that he has no Ideas of the Agents in this Syſtem, nor of their mechanical Powers and Actions upon other Things, nor of thoſe Things, any more than thoſe who us'd the Language he has ſtudied and ſets up, had, or has; and, conſequently, none of the Uſe of Words which are ſubſtituted for them in the *Hebrew* Tongue; and many other Things, which I ſhall not in this Tract mention.

Let us enquire what Opportunities the *Arabians* had to come by this Knowledge: Suppoſe they were of the Race of the Originals, who came up with the *Iſraelites*

out of *Ægypt* into the Wilderneſs; the then *Iſraelites*, whom they convers'd with, had, in a great Meaſure, loſt the Knowledge of the firſt Revelations, and had not acquir'd the Knowledge of the written Manifeſtation. 'Tis true, they might ſee all the Miracles and Appearances, nay, hear the Covenant made, &c. and know ſomething of the Manner of writing it. What they did about Writing, will be enquir'd into in Courſe. 'Tis plain, they did not accept of that Covenant, but deſerted; and it does not appear that, after this, there was any Correſpondence between them and the *Jews*, except that they were forc'd to make Preſents, or deal with *Solomon*. 1 *Reg.* x. 15, and 2 *Par.* ix. 14. Now the Weight of the Gold. — Beſides that, he had — and of all the Kings of *Arabia*; and that they dealt with *Jehoſhaphat*. 2 *Par.* xvii. 7, הערביאים, the *Arabians* brought him Flocks, ſeven hundred and ſeventy Rams, and ſeven hundred and ſeventy He-Goats; as they did with *Tirus*, *Ezek.* xxvii, 21, for the ſame Sort of Cattle; but that they remain'd Heathens and Enemies to the *Jews*. It appears, *Galat.* iv. 25, that *Sina* was a Mountain in *Arabia*, and 'tis likely they pitch'd there; and tho', as I have ſhew'd above,

above, that there were other Families ſettled in thoſe Parts, and gave them ſeveral Names; whether they drove thoſe out, or mix'd with them, they gave that Country its Name. *Jer.* xxv. 20, 24. *Ezek.* xxx. 5, Enumerating thoſe who were to be puniſhed, and all the Kings of *Arabia*, and all the Kings הערב of the mingled People that dwell in the Deſarts: Whether this became only a Name for that mix'd People which came up from *Ægypt*, ſettled in, and gave the Name to *Arabia*, or to all *Banditti*, wherever they pitch'd their Tents; and that there were ſuch in every Wilderneſs, at vaſt Diſtances, is not material. We find not that they gave Name to any Place but this, as *Iſa.* xxi. 13, *The Burthen upon Arabia. In the Foreſt of Arabia ſhall ye lodge, O ye travelling Companies of Dedanim.* Jer. iii. 2, *In the Ways haſt thou ſat for them, as the Arabian in the Wilderneſs.* Iſa. xiii. 20, *Neither ſhall the Arabian pitch Tent there.* That they were Heathens of the worſt Sort, and Enemies to *God* and *Iſrael*, 2 Chron. xxi. 16, *Moreover the Lord ſtirred up againſt Jehoram the Spirit of the Philiſtines, and of the Arabians that were near the* כושים *Æthiopians (Cuſhites, of whom Jethroe's Daughter was one) and*

they came up into Judah, and broke into it, and carry'd away all the Subſtance that was found in the King's Houſe, and his Sons alſo, and his Wives, ſo that there was never a Son left him, ſave Jehoahaz, the youngeſt of his Sons. Ib. xx. 1, *And the Inhabitants of Jeruſalem made Ahaziah, his youngeſt Son, King, in his Stead; for the Band of Men* (Troop of Thieves) *that came with the Arabians to the Camp, had ſlain all the eldeſt.* Ib. xxvi. 7, *And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-Baal.* Nehe. ii. 19, *But when —— and Geſham the Arabian heard it, they laugh'd us to Scorn.* Ib. iv. 7, *And it came to paſs, that when —— And the Arabians heard that the Walls of Jeruſalem were made up, and that the Breaches began to be ſtopp'd; then they were very wroth.* Ib. vi. 1, *Now it came to paſs, when —— and Geſham the Arabian, and the reſt of the Enemies heard that I had builded the Wall,* &c. 2 Eſdras, xv. 28, *Behold an horrible Viſion! and the Appearance thereof from the Eaſt, where the Nations of the Dragons of Arabia ſhall come out.* 1 *Mach.* v. 38, *All the Heathens that be round about us, are aſſembled unto them —— He hath alſo hir'd the Arabians.* Ib. xi. 16, *So Alexander fled int*

Arabia,

Arabia, there to be defended. But— For Zabdiel the Arabian took off Alexander's Head, and ſent it to Ptolemy. ℣ 39, *Tryphon— went to Simalcue the Arabian, that brought up Antiochus, the young Son of Alexander*, &c. *Ib.* xii. 31. *Wherefore Jonathan turn'd to the Arabians, who were call'd Zabadeans*; which ſhews their Religion, which came from the Word צבאות The Powers, the Denomination of a chief Sect of the Worſhippers of the Heavens. And their King's Name above *Zabdiel*, compounded of the ſame Root, as all the Tranſlations found it, and אל God, join'd. 2 Mac. v. 8. *In the End thereof he had an unhappy Return, being accuſed before Aretus, the King of the Arabians*, &c. *Ib.* xii. 10,—— *And five Thouſand Men on Foot, and five Hundred Horſemen of the Arabians ſet upon him—— Judas got the Victory; ſo that the Nomades* (Herdſmen) *of Arabia being overcome, beſought Judas for Peace—— ſo they departed to their Tents.* They are nam'd as People of a ſtrange Language, *Acts* ii. 11. And it appears, *Gal.* i. 17, that St. *Paul* was once in ſome Part of *Arabia.*

We have trac'd theſe *Arabians* through the Scriptures and *Apocrypha*; it appears they were the Scum of *Egypt*, &c. And there

there is not the leaſt Appearance that they retain'd any Knowledge of the true Religion; 'tis plain that they all were Heathens, and at leaſt ſome of them *Zabeans*, which ſeems to be the Sect the furtheſt remov'd from the Truth, and againſt which many of the ceremonial Precepts were levell'd, as appears in *Walton*'s *Prolegomena* in *Biblia Polyglotta*, p. 94. § 8. Nay, though ſome Tribes of People who were ſettled in thoſe Countries before theſe came there, had Cities, *&c.* And though they were inclos'd on three Sides by civiliz'd Nations, it does not ſo much as appear, that ever theſe were, that one can term them civilized, that ever they had any fix'd Settlements; but that they lived in Tents, ſhifted from Place to Place; that they were inhuman, barbarous People, and I think no better than conſtant Robbers to this Day. Nor does it appear that they had any other Sciences, but breeding of Cattle; nor that they had ever made uſe of the Opportunity of learning to write; and if *Mahomet* had not ſtarted up among them, they had never been named among civiliz'd Men; I hope that Affair will not make Chriſtians have a better Opinion of them. If I am right in my Aſſertion, that Writing confounded

the

the Languages of the Heathens, this People might retain the Sounds of ſome original Words later than thoſe who began to write ſooner; but unluckily they had little or no Occaſion to uſe the Words which we have the chief Concern with, much leſs with the Ideas or Significations, or what we call the Uſage of them; ſo to look for any thing about the Religion of the true *Elohim* in *Arabia*, is to no Purpoſe; that Knowledge was never there; nay, they might, if they had had Temples, Hieroglyphicks, *&c.* have preſerv'd the Knowledge of the Objects of their Worſhip longer than other Nations who us'd Writing; but we have no Appearance of Evidence that they had any ſuch: There is one Place call'd *Gur-Baal*, which ſeems to denote ſomething of a Settlement; but that will ſcarce prove whether it was Town or Country: Indeed the *Jewiſh Rabbies* father one Invention upon them; I beg pardon, I would not have brought theſe in Evidence againſt Men, that is of a Species of Images, call'd from טלם *Taliſmans*, as you may ſee in *B. C.* about which there have been the moſt ſtupid and more impudent Lies told, than about all the Heathen Religion beſides. I think we have very little Account of their Language, and none of their Writing, till after

ter the Time of the Impoſtor *Mahomet*. And by the bye, if there be no Writing in their Language before that preſerv'd and well atteſted, I mean ſo much of it as would determine many of the Words, and the Nature of the Language; we have no Account of their Language; the firſt Accounts we have of them were, by the Undertakers in this Project, collected by Dr. *Walton* in ſaid *Proleg. p.* 93. and by others: I hope they have not left them ſhort; I ſhall take theirs, 'tis not worth while to look further back. We ſhall firſt examine how they endeavour to put their Evidence in a new Dreſs, § 1. Becauſe the Scripture had given them this ſcandalous riffraff Name, they would fain mend that Matter, and very ſtrangely derive their Name from רבה *rabba dominari*; but if it muſt be from ערב, a Mixture, *Hæc vero a Regione in qua Solitudines vaſtæ, & campeſtria multa quod Hebraicum* ערב *ſignificat.* This is very ſtrange, that having vaſt Deſerts and many Paſtures, ſhould give Name to a Country, when every Country in the World had ſuch. Beſides, ערב has no ſuch Signification in the *Hebrew*, conveys no other Idea but to mix; and as the Deſerts were then, as we ſay here, in common; and every one, at leaſt each

each in each Nation, had a common or mixed Property in thoſe adjoining, till they were inclos'd, this Word is apply'd to them, and was common to thoſe in each Country; ſo could not give a Name of Diſtinction to any Country: And they cannot even ſuppoſe this was the moſt deſert, becauſe moſt Part of the Earth was then totally deſert; but as cited above at *p.* 41. from *Ptolomæus*, *Plinius*, *Strabo*, & into *Litlet. Dict. vel quod ipſi Arabes ſunt Populi Miſtura, & Colluvies quædam hominum.* And they muſt not, *ib.* § 1. be *Saracens*, as the Word ſignifies Thieves; but *Saracens* muſt come from *Skarkion*, the Eaſt; the reſt is all like this. § 3— *Quod verò de Linguæ Arabicæ antiquitate dixi, nolo de eorum literis, & Scriptura intelligi quas multò recentiores eſſe oſtendit, D. Pocock. in Notis ad Specim. Arab. p.* 154, 155, 156, *Dialectos etiam inter eos plures fuiſſe probat, pag.* 150, *diverſa enim erat Lingua qua locuti Hamyai, & Arabes puri ab illa qua uſi Koraiſhitæ, & in qua conſcriptus eſt Alcoranus qua locutum eſſe Iſmaelum primum volunt. Idem D. Pocockius etiam monet, p.* 153, *quod de Lingua tam late patente periiſſe aliquid nemo mirabitur, qui quam nuperum ſit apud illos ſcribendi inventum perpenderit, cujus primum*

primum inventorum ex Hiſtorico, Ebn Chalican oſtendit fuiſſe Moramerum filium Moræ Aubarienſis, quod non multum ante ortum Muhammedanis contigit. Hoc vero intelligendum de Coraiſhitis aliiſq; Iſlaemitarum tribubus, cum apud Hymarienſes in confeſſo ſit antea notam fuiſſe artem ſcribendi; Characteres vero erant multum ab iis, quibus Arabes utuntur, diverſi; quod genus Scripturæ —— Almoſnad dixere, literis inter ſe implexis minimeq; diſtinctis, quas vulgo diſcere non permittebant, nec cuipiam niſi poſt impetratam veniam iis uti. Scribit idem Ebn Chalican cum primo evulgari cæperit Alcoranus, non repertum in univerſa regione Yamani, qui Arabice ſcribendi vel legendi peritus erat. Unde & Shareſtanus celebris apud ipſos auctor ſcribit ante Muhammedem duas ſectas fuiſſe; Populum libri, *qui literas norunt,* viz. *Chriſtianos & Judæos qui Medinam incolebant, &* Idiotas, *qui Meccam habitarunt & literas ignorarunt. Ipſum vero Muhammedem fuiſſe tum ſcribendi tum legendi ignarum omnes ſtatuunt; unde ipſum vocant —— Nabeyan ommian* i. *Prophetam illiteratum,* Pag. 156, *Characteres vero a Moramero excogitati, & diu apud Arabes retenti erant valde rudes, quales* Kufienſes *vocant, quos in Librorum Titulis & Lapidibus inſculp-*

tos

tos videre eſt: Nec aliis deſcriptum olim Alcoranum teſtantur folia aliqua antiqua literis ſemiuncialibus in pergamena exarata, quæ doctiſſimus J. Gravius ex Egypto ſecum attulit. Elegantiores iſtos, quibus jam utuntur, non niſi trecentis annis fere poſt Muhammedem ab Ebn Mulka concinnatos; deinde ab Ali Abu Boncah ad perfectionem perductos, teſtatur Hiſtoricus fide dignus Ebn Chalecan. Quod vero ſarta tecta ſervata ſit hæc Lingua, Poeſi Arab. aſcribit idem doctiſſ. Pocockius, quod late probat ex eorum ſcriptoribus. Fuerunt enim Poemata eorum Arabibus pandectæ ultimus ſapientiæ eorum terminus, &c. Sane ut apud Cambro-Britannos Bardi, apud Gallos & Britannos Druides ante literarum uſum omnia antiqua Gentis Monumenta carminibus tradidere; ita Poetæ apud Arabes, ut & apud Græcos, omnem eorum Theologiam & literaturam poſteris traduxerunt. Nam inter cæteras Poeſeos laudes hoc ponunt quod linguæ conſervatio, & Sermonis proprietas, & elegantia ei debeatur. Unde Poemata Arabibus Commentariorum vice, quorum beneficio imperturbata ſervabatur Genealogiarum ſeries, ne oblivioni traderentur res geſtæ memoria dignæ, & e quibus linguæ peritia hauriebatur, ut ex Ebn Phares apud Jollalodinum idem refert Pocockius not.

pag.

pag. 158. Here is none of the firſt Sort of their Writing, before *Mahomet*, produced; if there be any Scraps, they will not ſettle what was, and what was not in their Language: And I muſt confeſs, if they pretend to produce any ſuch, I ſhall be very unwilling to take the Evidence of their Antiquity or Purity upon the Faith of *Mahometans*; and the Language of the *Arabians* is now conform'd to that in the *Alcoran*; ſo we have no Rule to examine by. And if the Aſſertion before hinted at had been true, and this Method of preſerving a Language by old Songs ſhould not have been ſufficient, and the *Arabick* Tongue be confounded, degenerated from the *Hebrew* in Pronunciation, in loſing the Ideas affix'd there to the Words, or in miſapplying them, then the Meaning of the Bible had been loſt. He makes the *Alcoran* Three Hundred Years in framing, in reforming; ſo changing the Characters in it, and it appears at § 2. that they were poſſeſs'd of moſt of their Dominions, a vaſt Number of Countries, in about ſixty Years from their firſt ſetting out. They tell us there was *R. Salman*, an apoſtate Jew, a *Talmudiſt*; and two apoſtate Chriſtians, *Sergius*, an *Arian* Monk, and another call'd *John Neſtorius*, &c. at the firſt

firſt Compoſition of this Piece, which appears to be compounded of all the Errors in the Tranſlations of, or falſe Tenets about the Things reveal'd in the *Hebrew Bible* and *New Teſtament*; and ſo of all the Hereſies then in being in the Eaſtern Countries, with a great Mixture of Heatheniſm. *Mahomet*, unleſs you will allow him to be poſſeſs'd by the Devil, could neither compoſe nor find Words in his own, or any, or all other Languages, for this: So 'tis plain it was compos'd by others who could read and write, and knew that thoſe Words they uſed had been us'd in the Tranſlations of this or that Country, or in the Creeds, or other Writings of that reſpective Country, where this or that Error or Hereſy prevail'd, which might be done at Leiſure; they ſoon had Hands enough fit for that Enterpriſe; and they were bound to no other Rule, but that the Words ſhould be corrupted *Hebrew*, or form'd ſomething near the Manner of that Language, and that they ſhould be reduced to one Character. Corrupted *Hebrew*, under the Names of *Chaldee*, *Syrian*, *Arabick*, *Punick*, and many others, ſome of which we have ſome, and others which we have no Footſteps of, was even then the *Lingua Franca* of the Eaſtern

World; beſides, the Alterations they made deſignedly in Words; the Uncertainty, nay, Impoſſibility of reducing the Words ſpoken in *Arabic*, or thoſe ſpoken or written in any other Language exactly, or with any tolerable Degree of Certainty, into this new Character, has been, and will be ſufficiently ſhew'd. It appears long before that, *Eſther* viii. 9, that *Ahaſuerus* reign'd over one Hundred Twenty-ſeven Provinces, and that they writ to each according to their Writing, and to every People according to their Language. There were, at the Time of finiſhing this *Alcoran*, ſeveral times as many Provinces ſubjected to this Character, and to this Sect, and ſo to Confeſſions or Services in it, and many other Countries ſince. The *Alcoran* is but a ſmall Piece, and their apocryphal Books form'd afterwards are not many nor large, and there cannot be a great Number of Roots in them: But as moſt of the Countries they forced in knew not a Word of this new Language, nor a Letter of this new Character, and the *Arabians* not much; by that time they had got it ſettled, in two or three Hundred Years after *Mahomet*, they were forced to inſtitute Schools to teach the Language and the Character: And when thoſe of each

each Country were forc'd to learn and write *Arabic*, not only where it was, but where none was ſpoken; as they had no *Lexicons* nor *Concordance*, and for ſome time at firſt could have no Tranſlations of the *Alcoran*, &c. that was never allow'd there, they could only gueſs at ſome of the Words in the *Alcoran*; and when they expreſs'd Things which there were no Words for there, or which, if there were, they did not underſtand, they muſt in each Place uſe their own Words, as near as they could ſound them, in that Character. Hence ſprung the Uſe of different Words, and the different Uſe of Words in different Places, in what they ſo made a Language, not only in the Schools, but in Writing, and tranſlating Books into what they call that Language. And as their Prefixes, Affixes, Terminations, *&c.* in each Country had varied, this put them under the Neceſſity of inventing and forming what we call a Grammar; for which, though they could not help it, they have had high Encomiums; and as their Pronunciation in each Place varied, they were forced to invent Pointing in ſome Meaſure to ſettle that; about which, and the Abuſes of it, we have had ſo much Nonſenſe writ; ſo in the various Methods of

this new-form'd Language, to which they in every Part, where this Sect prevails, are educated in the Schools, and in which they write, and into which they tranſlate, as he tells us, § 6, there is for one Creature, for Example, a Lion, five Hundred different Names, ſurely not all Old *Arabic*. What would he have us underſtand by this? That this is conforme to the *Hebrew*, where perhaps there might be one Name for an old Lion, and another for a young one, or, *&c.* Or would he have us believe, that the Old *Arabians*, who might conſiſt of different Bands; and ſo of three or four Dialects, before the *Alcoran* was writ; and all theſe Countries ſubjected to it, had five Hundred Names for a Lion, and Names in ſome ſuch Proportion for other Things? Will this paſs upon Men? No ſure; but it proves what I aſſert, that the Perfection of the *Hebrew* is that many, nay, all Things which have the ſame Idea, have but one Word; that a Lion cannot have five Hundred diſtinguiſhing Ideas in him, nor above two or three; and that one of theſe Words in theſe ſeveral Countries is varied by this Confuſion five Hundred ſeveral Ways; and if there be two or three of them true *Hebrew*, that four Hundred and Ninety odd

of

of them muſt be arbitrary Words, which ſettle nothing, but confound all Knowledge of the Ideas of Things. But to put this into the beſt Light which Confuſion can be put in, by way of Caſe; ſuppoſe the Number of the Roots in the *Hebrew* Tongue were divided by five Hundred, 'tis poſſible that in five Hundred Countries or Languages form'd from the Corruption of it, each Language, ſetting the Meaning and Uſage aſide, might retain one five hundredth Part of the ſaid *Hebrew* Roots, as near as 'tis poſſible, if we had the Writing of them all, prior to this Jumble preſerv'd, from all the different Powers in each of their Alphabets to form the Sounds: But as we have but Writing in very few of thoſe Languages preſerv'd, nor even ſo much as the Characters of many of the reſt, and find them all jumbled into what they call one Language, and writ in one Character, different in Names, Figures, Number, Order, and Powers, from each of thoſe we know, and 'tis very likely from all thoſe we know not; and ſo to be a Confuſion of Confuſions, and to have infinitely the greateſt Share of the Curſe of *Babel* of any, nay, infinitely greater than that upon all the Eaſtern Tongues, as

they ſtood before it ſwallow'd them up; and none of theſe Words thus taken in, can ever be traced back: And he might ſafely ſay, tho' not in his Senſe, § 5, That this Language will never be all underſtood by any Mortal without the Prophetick Spirit; pretending to mark or ſtrike off the ſupernumerary Letters, reſtoring or tranſpoſing them to the Order of the *Hebrew*, and bending each one in it to the Power of the oppoſite one in the *Hebrew* Alphabet; ſo making each Alphabet ſerve for the other (their Pointing, perhaps excepted) a few Years ago, or now, will not give it ſufficient Authority to make us receive it. If the Characters were form'd, or had Powers given to anſwer the Uſage of the *Hebrew* Letters in *Chaldee*; and the *Jews* at writing the *Alcoran* bent the Sounds of many *Arabic* Words to the Sounds of theirs, and they anſwer theirs, they cannot anſwer thoſe in the *Hebrew*. But to come nearer the Point; I hope they will not pretend to have any Concordance of this Compoſition; we are able, without further Examination, to ſee that That is impoſſible; ſo, tho' *Ravis*, in his Diſcourſe concerning the Eaſtern Tongues, ſays of this, *p.* 75, *And as yet there is not any Dictio-*

Dictionary extant thereof, either upon the Bible or Alcoran, but upon the latter I expect one ſpeedily; let us ſee how it will ſtand in a *Lexicon*; I'll abate them a great Part of what They call the Treaſure, and I, the Confuſion of this pretended Tongue, and reduce it to about their loweſt Number of Words for one Thing, *viz.* one Hundred; as I ſaid, I hope they will not pretend that above one or two of theſe is antient *Arabic*: So let us ſubſtitute one Number in one Hundred, to denote the Place where each of thoſe Words were us'd before this Compoſition, and from them to the Words as they ſtand in the *Lexicon*. Suppoſe Number 1, ſtood for *Babylon*, and were affix'd to that Word in the Hundred which was us'd for that Thing there; Number 2, for *Algiers*, and ſo on. If a Stranger write in *Arabic*, and uſe the Word us'd for that Thing at *Algiers*, will they without a *Lexicon* underſtand it at *Babylon*? Does every Boy at School learn one Hundred Words for one, or each Thing? I ſhould be glad to know, if he were to travel, how he would know when and where to uſe each of them. Suppoſe one Word in this Hundred ſound pretty near one in the *Hebrew* Tongue, there are many Things to be conſider'd

before I dare uſe it: It had its firſt Uſage from ſome Heathens, I know not who, nor for what. The Contrivers of this Forgery have by other Letters put it into that Book they call the *Alcoran*, or ſome of the Writers of that Sect have us'd it in their Service, or in the Tranſlations they have made of foreign Books, or it is taught in ſome of their Academies, or ſpoken; and at laſt from ſome, or one of theſe, 'tis inſerted into a *Lexicon*, by one, who perhaps, never ſaw one hundredth Part of their Country, or heard an hundredth Part of their Speech, their Learning in Schools or Academies, or perus'd one in a Thouſand of their Books. Does any one doubt, but a Word ſounded pretty near this might, after the Confuſion of their Languages in that infinite Number of Languages they have ſwallow'd up, be us'd in ſeveral Countries in different Senſes, or for different Things, nay, for Things as different as Good and Evil? and it may now be us'd ſo: Suppoſe, 'tis enough for the Purpoſe, but in twenty ſeveral Places, or writ ſo in twenty different Authors. If there were *Lexicons* made at each Place out of all their Books, or, *&c.* it would differ in twenty *Lexicons*, and would if right in one be wrong in nineteen; Odds enough.

enough. And if you make any Uſe of that Tongue, you would ſoon have *Lexicons* and MSS. enough; but this is not the worſt, he ſhews us we have not Men, but Devils to deal with, who have forg'd ſeveral Books purpoſely againſt us, and gives us a very friendly Caution, § 10,—— *Hoc tantum monere libet, cautione & judicio opus eſſe in libris quibuſdam Arabicis perlegendis, qui vel ſuppoſititii & ficti ad incautos decipiendos, vel falſo antiquitatis velo prætenſo multa falſa & inepta habent, & ad errores palliandos à quibuſdam eduntur; qualis eſt ille a viro ſane linguarum perito, ſub Eutychii nomine Patriarchæ Alexandrini, initio motuum noſtrorum editus, ut Eccleſiæ noſtræ politiam & regimen enervaret; ubi contra, omnium Hiſtoriarum fidem affirmat nugivendulus & fictitius autor per ducentos Annos poſt S. Marcum nullos fuiſſe Epiſcopos a Presbyteriis diſtinctos in Ægypto, & Patriarcham Alexandrinum per Presbyteros electum & conſecratum fuiſſe, & per Preſbyteros ſolos omnia peragi ſolita quæ poſtea per Epiſcopos tranſacta ſunt. Quænam verò fides fabuloſo iſti Scriptori (quiſquis fuerit) habenda ſit vel ex hoc patet, quod idem Autor aſſerere non veretur, mille Epiſcopos Concilio Nicæno interfuiſſe; cùm ex omnibus Scriptoribus Græcis & Latinis, quorum multi*

multi eodem tempore vixerunt, quidam Concilio interfuerunt, communi conſenſu teſtatiſſimum ſit, Epiſcopos tantum 318, *adfuiſſe. Hæc verò apponere placuit, ut quamnam fidem mereatur iſtud Scriptum conſtaret. Commentum verò illud de Preſbyteris & Epiſcopis plene refutavit vir Doctiſſimus Joh. Morinus, Libro de Ordinationibus,* 3 *Exerc.* VII. *cap.* 7. *quem conſulat, qui plura deſiderat.* He has ſhew'd us a few Forgeries, to leſſen the Authority of the Governors in the Chriſtian Church. I own, 'tis a ſevere Inſinuation, and, perhaps, the Doctor did not think that ſuch an Obſervation or Reflection would be made: He has given abundance of Eulogiums to theſe People, and § 7, very high Commendations of this forged Language; but I do not find he has ſaid any Thing of their Forgeries to deſtroy the Authority of our Lord and Maſter *Chriſt*, tho' their whole Undertaking tends to that End. After all this Villainy was ſettled, he tells us, § 15, about the Year of *Chriſt* 900, *Rab. Saadias*, a *Chaldee Jew*, made a Tranſlation of the *Hebrew* Bible into *Arabic*, retaining the *Hebrew* Letter, of which we only have the *Pentateuch*; he calls it a *Paraphraſe*, very wide from the *Hebrew*, &c.

§ 17, that

§ 17, that it was wreſted into the *Rabinical* Senſe. Let us ſtate the Condition of Things when this was attempted: He, beſides being an apoſtate *Jew*, was further poiſon'd with all the Forgeries they were then hatching and recording, which, if poſſible, outdo thoſe in the *Alcoran*, and therefore of Courſe would falſifie many Points on purpoſe. If he had not liv'd among *Arabians*, we cannot ſuppoſe that he had undergone the Inſtruction of the *Mahometan* Schools; that was never permitted: And if he had, that then would not have help'd him much; thoſe who were but learning to write, were but learning to teach. If he had got the *Alcoran*, &c. privately into his Hand, he durſt not confer about the Meanings of the Words with *Mahometans*; that was Death. If he had lived among *Arabians*, theſe *Jews* always retain'd their own Tongue, and when they learn'd any other Language, they pronounc'd it awkwardly. If he went upon the Pronunciation or Dialect of the People who ſpoke it, that not only varied then in divers Places, but, if half as bad as 'tis now, none could write after them. If there were then a few Books tranſlated out of other Languages, by School-learn'd *Arabians*, tho' it

was

was not lawful for a *Jew* to read *Heathen*, *Mahometan*, nor *Chriſtian* Books, he had the Chance of their or his underſtanding the *Arabic*, and of each of thoſe Languages tranſlated; and 'tis like they had little Relation to *Hebrew*, or the Bible. The Ignorance of theſe *Rabbies* in the *Hebrew*, is well enough known. Thus prepar'd, as the *Arabic* has more Letters than the *Hebrew*, and many which have different Powers or Sounds, when he attempted to uſe the *Hebrew* Letters to tranſlate the Bible into *Arabic*, he was forc'd, without any Rule or Precedent but his own Fancy, to place each of the *Hebrew* Letters which he thought would pretty near anſwer for a Letter which he knew was, or he thought ſhould be, us'd in the *Arabic:* And when he us'd a *Hebrew* Letter where he knew or thought an *Arabic* Letter was, or ſhould be us'd, which anſwer'd it not, he was forc'd to add a Mark, to denote that Letter was us'd for ſuch an *Arabic* Letter; and ſo a different Mark to each *Hebrew* Letter which was placed for an *Arabic* Letter, which differ'd as aforeſaid. The Impoſſibility of finding Words in the then ſpoken or written *Arabic* us'd in the Senſes Words are us'd in the Bible, has been, and

and will hereafter be ſhew'd; all which put together, is ſurely enough to make it uncertain and uſeleſs, in Point of Evidence to Chriſtians. Others ſay, that he tranſlated that, and other Parts, into *Arabic*, with the *Arabic* Letter; but I think it was ſcarce come into Uſe then, becauſe, as I ſaid, if it was ſettled or fix'd then, it had but been ſo a little before, and none but Converts were allow'd to read their *Alcoran*, &c. in their Dominions, but at the Riſque, if diſcovered, of turning *Mahometan*, or being put to Death; and none but *Mahometans* were ſuffer'd to uſe that Character, till long after. See Dr. *Pocock*'s Preface to the various Reading of the *Arabic*, in the *Pol. Vol.* VI. He has ſhew'd what Materials he had to compoſe that in the *Polyglot*, and the various Readings; and that they have alter'd what concern'd the *Trinity*, and many other chief Points, to ſerve their Purpoſes, in too many Inſtances, and too impudently to be inſerted here. He ſuppoſes two of his Copies of the *Pentateuch* to have come from *Saadias*'s Tranſlation, but to have been alter'd ſince, in ſome of thoſe Points, whether by a *Jew*, a *Samaritan*, or a *Mahometan*, he and others ſeem to doubt. I think Dr. *Walton* does not pre-

tend to ſay, that there was any Tranſlation made into *Arabic*, till after the *Alcoran* made that which they call *Arabic* be us'd, and the *Jews* and *Chriſtians* were forc'd to uſe it in other Countries. Beſides all the Objections to this Language, if they had been indifferent and honeſt, the Skill which any of them could have within eight hundred Years laſt paſt, makes their Performances not worth Notice. He has ſhew'd us in § 7, what Diſcoveries they have made in tranſlating a few ſingle Words; if they pleaſe, they may keep them.

The moſt natural Deſcription of theſe People, tho' it be a modern Draught, is from a Preacher to the Factory at *Aleppo*, three Merchants and a Jeweller; you are not to ſuppoſe that they had much School-Learning, nor Knowledge of the Antiquities of the Eaſtern Tongues; therefore their Deſcription of the Origin and Derivation of Names, of the Application or Preſervation of the Language, paſs for Hear-ſay: 'Tis intitled, *The Travels of Four Engliſhmen and a Preacher into Syria*, &c. *London*, 1612, *p.* 58. of the *Arabians*. There were alſo many *Arabians* in *Aleppo*, call'd vulgarly, *Arabs*, or *Bedweens*: They call themſelves *Saracens* of *Sara*;

Sara; but they are rather *Iſhmaelites* of *Iſhmael*, *Abraham*'s Son, by *Hagar*, and therefore alſo call'd *Hagarens:* But ſome take them to be of the Race of the *Sabæans*, which were wild and ſavage People of *Sabæa*, a Countrey in the Middle of *Arabia*, towards the Eaſt, environ'd with great Rocks, where is great Store of *Cynnamon* and *Caſſia*, *Frankincenſe*, and *Myrrh*; which People came of *Sheba*, Nephew to *Ketura* and *Abraham*. Their native Countrey was *Arabia*, a Countrey in *Aſia*, between *Judæa* and *Ægypt*, ſo call'd of *Arabus*, the Son of *Apollo*. It is divided into three Regions, which are theſe, *Arabia Petrea*, *Arabia Deſerta*, and *Arabia Fœlix*; but at this Day they have no certain Countrey or Place of Abode, but wander up and down throughout all *Syria*, *Aſſyria*, *Gallily*, *Judæa*, *Palæſtina*, and *Ægypt*. As in *Job*'s Time they lived by Theft and Robbery, and Spoil of Men, ſo do they alſo to this preſent Day. They have two Kings at this Day, *viz. Dandan*, and *Aboriſha*; the one their lawful King, the other an Uſurper, and ſome follow the one, and ſome the other, and are bitter Enemies one to another; yet have I ſeldom heard of any great Wars betwixt them; for they ſeldom meet, they never come

come into any wall'd Towns or Cities, for Fear of Treaſon, but live in Tents, and are here to Day, and many hundred Miles off within few Days after.

They are a baſe, beggarly, and roguiſh People, wandering up and down, and living by Spoil, which they account no Sin, becauſe they are *Mahomet*'s Countrymen, and he allow'd them Liberty to live by Theft; yet their Kings do no great Harm, but take Toll or Tribute of the Caravans, as they paſs by, which if they pay willingly, they paſs quietly, and are not robb'd, but a little exacted upon.

One of their Kings hath oftentimes pitched his Tents near unto the City of *Aleppo*, and many Merchants being deſirous to ſee them and their Order, took Occaſion to preſent him with ſome ſmall Preſent or other, which he took very kindly, and admitted them to his Table, and gave them a Tent to lodge in all Night: On the Morrow, for Breakfaſt, one of them made him a minced Pie, and ſet it before him, hot, as it came out of the Oven; but, as *Diogenes*, accuſtomed to feed on Roots, having a Piece of a Tart given him to eat, and as he was eating it being ask'd what it was, anſwer'd, that it was Bread: And when he was laugh'd

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at for his Anſwer, he ſaid again, *Either it is Bread of a very good Making, or Bread very well handled in the Baking.* So this *Cynical* or *Diogenical* King, accuſtomed to feed groſly, having never ſeen a Pie or Paſtie before, marvell'd what it was; and when he ſaw it cut up and open'd, and perceiv'd Smoke to come out of it, ſhrunk back, fearing it had been ſome Engine to deſtroy him, and that the Fire would follow after the Smoke; but when he perceiv'd no Fire follow'd the Smoke, he was content to taſte of it, and highly commended it, as the daintieſt Diſh that ever he taſted of in his Life.

Theſe *Arabian* Kings never keep any Money in their Purſes, but ſpend it as faſt as they find it; and when they want, with their Sword they ſeek a new Purchaſe. Some are Soldiers, fighting faithfully on any Side that will give them Pay. Some of this roguiſh *Arabian* Race follow neither of their Kings, but wander from Place to Place, in Caves and Rocks, and live by their Sword, not only robbing, but killing ſuch as they can overcome. Others of them (of a better Mind) ſojourn in Cities of Trade and Traffick, and make themſelves Servants to any Na-

tion that will ſet them on Work, and well reward them. Some of them are Horſe-keepers, ſome Baſtages, that is, Porters, and ſome Under-Cooks in Kitchins, and are very ſerviceable; but, for the moſt Part, their Lodgings are on ſome Dunghill or other, or odd Corner of the City, with ſome ſilly Tent over their Heads. Their Wives wear Rings in their Noſes, either of Silver or Braſs, faſten'd to the middle Griſtle of their Noſe, and colour their Lips blue with *Indico*, and go always bare legg'd, and bare footed, with Plates or Rings of Braſs about their Ancles, and Bracelets of Braſs about their Hands. They are People which can, and do endure great Hardneſs and Miſery, both for Diet and Lodging. Their Women are ſkilful in Mourning and Crying by Art, and therefore they are hired to cry at the Funerals of *Turks* and *Moors*, oftentimes, tearing their Hair, and making all their Face blue with *Indico*. The chiefeſt Thing that I have obſerved in them, worth Praiſe, is this, that they retain the Uſe of ſpeaking their natural Tongue to this Day, ſpeaking the *Arabic* naturally, which is a far more learned Language than the *Turkiſh*; for as the *Turks* Religion is a mix'd Religion, compounded of many

many Religions, ſo is their Language alſo a medley Language, or (as I may juſtly call it) a *Lindſey-Woolſey* Religion and Language, compounded of many other Languages, wherein nothing is written: But the *Arabian* Tongue is a learned Language, wherein *Avicen* and many learned Phyſicians have written much; and to this Day the *Turks Alcoran*, and all their Law and Religion, is written in the *Arabic* Tongue, which is one of thoſe oriental Languages which depend on the *Hebrew* Tongue, wherein, becauſe you have ſome Knowledge, and are ſtudious in the Tongues (according to your Requeſt in your laſt Letters) I will acquaint you what Languages are here ſpoken, and which Languages are moſt common and commendable to Travellers, to go furtheſt withal: There are here ſpoken, ſo many ſeveral Languages, as there are ſeveral Nations here dwelling or ſojourning, every Nation (among themſelves) ſpeaking their own Language; and here are of moſt Nations in the World, ſome, who either come with their Merchandize to ſell, or buy Commodities, or ſojourn here as Strangers, or elſe have Acceſs and Receſs to this City, as Travellers. But of all Chriſtian Languages, the *Italian* Tongue

is moſt us'd, and therewithal a Man may travel furtheſt. But of all the oriental Tongues, theſe Four are moſt ſpoken in theſe Parts, *Arabic*, *Turkiſh*, *Armenian*, and *Perſian*, or *Agimeſco*; of every one of which Languages (that you may ſee how they differ) I will ſhew you how they number, from One to Twenty, to ſatisfy your Expectation. The Manner of Numbering in *Arabic*, or *Moriſco*: 1, *Wheheed*; 2, *Tenteene*; 3, *Telate*; 4, *Arbah*; 5, *Camſe*; 6, *Sitte*; 7, *Sebbah*; 8, *Temene*; 9, *Tiſſa*; 10, *Aſhera*; 11, *Edaſh*; 12, *Tentaſh*; 13, *Telataſh*; 14, *Arbataſh*; 15, *Camſetaſh*; 16, *Sittaſh*; 17, *Sebbataſh*; 18, *Tementaſh*; 19, *Tiſſataſh*; 20, *Aſhreen*; 21, *Whehed-Aſhrine*; 30, *Telatine*; 40, *Arbine*; 50, *Camſeen*; 60, *Setteen*; 70, *Sebbain*; 80, *Temenin*; 90, *Tiſſaine*; 100, *Mee*; 200, *Meetene*; 1000, *Elph.*

This Account gives us a perfect Idea of this Race of People: 'Tis no Wonder that they conceal their Origin, and that they give out, that they were nam'd from *Arabus*, a Condition or Power in the Heavens ſo call'd, a Son of *Apollo*, which I have ſhew'd was an Object of Worſhip, and thence a Sect of that Name, much the ſame in Religion as what they call *Zabeans*, which was only another Sect.

Sect. You ſee, by this, how able, and how fit they were; and you ſee by the Accounts Dr. *Walton* and others give us, what Methods theſe poor Animals had for preſerving Words relating to, or Deſcriptive of, the higheſt Points in Divinity, for two Thouſand five Hundred Years before it was put into Writing; and a great Part of that Time, after the Language of moſt of their neighbouring Nations, with whom they muſt have ſome Converſation, was corrupted; and after vaſt Numbers of the apoſtate *Jews*, *Samaritans*, &c. had lived intermix'd with them near ſix hundred Years; I have ſhew'd the Impoſſibility there is, by human Means, of forming Characters, giving them Powers, and writing a Language as it had been ſpoken: And they have ſhew'd what Chops and Changes this Character and Writing have undergone ſince; and *Ravis*, in his *General Grammar*, ſays, *p.* 133, *And Arabic, with Æthiopic, hath occupied all Africa, and a ſixth Part of Aſia, and contains above One Hundred different Pronunciations; inſomuch that you cannot well follow any Pronunciation of thoſe Dialects:* So, one would think, none in their Senſes would mention this for Evidence. But this is not the worſt: If it had been done by Chance,

and not by Deſign, we might have found ſomething bad in it, and ſomething good: Beſides what *Mahomet* could do, I doubt I ſee the Hands of *Chaldee Jews* in this. Tho' 'tis no eaſy Matter to put the Words of any Language into a Character with quite different Powers, to a Nicety, where Letters have nearly the ſame Sounds, yet 'tis impoſſible to miſtake, where Letters have vaſtly different Sounds; and I cannot ſuſpect the Gentlemen who give us theſe Words, of having any Deſign to deceive us: And as that Corruption of *Hebrew* which the *Jews* uſe and we call *Chaldee*, was form'd in *Aſſyria*, a great Diſtance from *Arabia*, no doubt, by forming their Character ſome Time before the *Captivity*, and learn'd then and there by the *Jews*, about fifteen Hundred Years before this Character in *Arabia* was form'd; and as it appears, as any one may ſee, who pleaſes to compare theſe Words with *Hebrew* and *Chaldee Hebrew*, that they have the very ſame Deviation or Changes from the *Hebrew* as ת for ש, ſo נ for מ, *&c.* as the *Chaldee Hebrew* has; and therefore the Writing of the *Alcoran*, and thence the Language of this People, and ſo theſe Words, were form'd by them, and 'tis only the Old Devil in a New Dreſs. 'Tis alſo

alſo ſaid, the *Arabians* number'd with their Letters in the ſame Order as the *Jews*, ſome Time after their firſt Beginning to write: If that be true, that alſo is another Proof. And I make no Doubt but it will appear, that the Words in Conteſt between the *Jews* and us, are all conformable to their Deſign, Singular for Plural, *&c.* as I have ſhew'd they did, in the LXX, *&c.* and as they now do in their Writings. And I may venture to ſuggeſt, that there are many Precepts in the *Alcoran*, &c. which were conform to the Notions which the *Jews* had at that Day, and which none but they could poſſibly inſert: And I think there were none elſe at that Time ſo well prepar'd to perform ſuch a Piece of Villainy, as they were, becauſe they have perform'd ſeveral ſuch, ſome a little before, and ſome after that Time.

I may hint that it follows, that any Author, or thoſe who perſonated him, and writ in any Language, muſt be ſuppos'd to know the Tenets which were propagated in that Language, and the Acceptation of the Words us'd in that Language about thoſe Tenets, in Religion, or *&c.* and it will appear in the Writing, that he either conform'd to the Tenets or

Uſage of the Terms or Words, or writ againſt them, or underſtood and introduced the Tenets and Uſage of Terms or Words among People of ſome other Language. Hence we may be able, when we know the Tenets and Uſage of Words among the People who ſpoke that Language, and the Tenets and Uſage of the Words of the People which are us'd in that Writing, to judge, if not of which People the Writer was, at leaſt, of the Deſign of the Writer, which Way he was byaſs'd, and what we are to expect, as far as he can perform, from his Writing: And ſo of Tranſlations of other Writings, either divine or human, into that Language.

As it would be of great Service to Chriſtianity, to prove the *Jews* the Authors of the *Alcoran*, and expoſe them, I muſt take Leave to review the State of the Eaſtern Part of the World, for ſome Time before *Mahomet* ſtarted, with Relation to Language and Religion. The *Jews*, by apoſtatizing from theirs to the Heathen, the only Two which were then in the World, were carried into Captivity, where, as aforeſaid, they loſt the Knowledge, or, at leaſt, the Uſage of their Language, varied the Terminations, Conſtructions, *&c.* of many of their Words; but did not learn from

from the *Aſſyrians* or *Chaldæans*, who were Heathens, the Miſuſage of the Words of the greateſt Conſequence, ſuch as to uſe אלה for אלהים, or *&c.* The Heathens univerſally us'd that Word plural, and others about thoſe Points, right; there is ſcarce one Exception. After their Return, they framed a Scheme, and theſe Words to that Scheme, from whence all Deiſts, *&c.* ſprung; and after they had left their Founder, *Moſes*, and left out, or alter'd his Words at Pleaſure, they fell into all the Errors and Hereſies imaginable, and many of their Race have perſever'd, tranſlated, preach'd, writ, forg'd, *&c.* to ſupport thoſe Notions, to this Day. And from them and their Tranſlations, *&c.* directly oppoſite to *Moſes*, all the Errors upon Earth, in theſe Points, took Root, and grow only upon them, to this Day. The LXX, and firſt *Targum*, went abroad into the World, wherever they were diſpers'd, ſome Time before *Chriſt*; and the traditional Stories they had then forg'd, were ſpread wherever they went. When *Chriſt* came, the Heathens, as I have ſhew'd, had loſt the Knowledge of the Powers which they worſhipp'd; the Objects of their Religion, in each reſpective Country, could be ſaid to be no more than the Gods, and

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the Services, the Religion of their Fathers, or of the Country; they had little more than ſome blind Notions, and the Cuſtoms and Services which had been paid. Some who had a Mind to be witty, made a Jeſt of the whole Affair, upon which our Atheiſts build their Schemes; ſome of them fell into the Notions of the *Jews*; ſome had pick'd up Whims from thoſe who ſet up for Philoſophers, Naturaliſts, *&c.* And ſome of them who did not come into the Goſpel retain'd a zealous Affection for ſuch Notions: The reſt for what they, as I ſaid, call'd the Religion of their Fathers. When *Chriſt*, as 'tis ſhew'd by *Poſtel. Hiſt. Orient. p.* 51. explain'd the Original, the *Hebrew* Scriptures to the *Jews*, and ſhew'd them, that he was the Perſon they averr'd him to be, and the Deſign of his coming, and proved that to them by his Miracles; and ſhew'd the Heathens, that he was poſſeſs'd of all the Powers which they had blindly attributed to the Objects of their Worſhip, as firſt Cauſes; thoſe who believ'd the *Jewiſh* Scriptures, and had but little Regard to the Whims which the *Jews* had advanced, or to thoſe of the Heathen Philoſophers, Naturaliſts, *&c.* or the leaſt Zeal for the Heathen Rites came in firſt, and moſt readily. Then was that Prophecy fulfill'd. Zach. viii. 23.— *In thoſe*

Days— ten Men ſhall take hold out of all Languages of the Nations, even ſhall take hold of the Skirt of him that is a Jew, ſaying, we will go with you; we have heard that the Elohim is with you.

As the *Jews* had the beſt Evidence, and had abuſed it the moſt, they had the leaſt Time allow'd; when the Chriſtian Diſpenſation did not prevail upon them, God ſuffer'd Force to take Place. Firſt, the *Romans* in leſs than an Age deſtroy'd their Temple, Metropolis, Country, and many of the People; their Services were aboliſh'd, and ſcarce ever ſuffer'd in any Country ſince; and thoſe who eſcap'd and remain'd obſtinate were diſpers'd, many of them into *Arabia*, thoſe Vagabonds being under no Subjection to any Nation; nor, by the Nature of their Country, and Manner of their ſhifting from one Place to another, tenable; and there, and in all other Places whither they went, propagated their falſe Tenets, idle Stories, *&c.*

Though true Chriſtianity took Root in many Places, yet when the Miracles perform'd by the Apoſtles and their Followers, and the Power of ſpeaking with different Tongues, *&c.* ceas'd, and the traditional Memory of the Miracles of *Chriſt* and his Followers was abated: And the

Jews

Jews were ſo obſtinate, that they would not ſhew; and the Heathen Converts were ſo haraſs'd that they could not, or neglected, and did not acquire the true Meaning of the *Hebrew* Scriptures to ſupport the Doctrines of Chriſtianity. Notwithſtanding the Power of the *Jews* was aboliſh'd, and the Zeal of the *Gentiles*, in perſecuting the Chriſtians, could not prevail; but the Chriſtians ſurmounted that, and obtain'd many Laws to demoliſh the Temples and Services of the Heathens in the *Roman* Empire: Yet the poyſonous Tenets of the diſpers'd *Jews*, ſome Whims of the Philoſophers, and ſome Notions of the obſtinate Heathens, which neither Confuſion of Tongues, the Advantages of Chriſtianity, the Miracles, Laws, nor any Method God had thought fit to take with rational Men as free Agents, could totally root out; ſo infeſted, and were ſo mix'd with, the Doctrines of *Chriſt*, that ſuch as pretended to believe or be converted, ſome Centuries after *Chriſt*, could not, with any Propriety, be call'd Chriſtians. If the Chriſtians had then underſtood *Hebrew*, the falſe Tenets of the *Jews* might have been detected by Scripture, and may, now, or any Time, be expos'd. And by the ſame Means they might have ſhew'd, that

that all the Objects the Heathens worſhipp'd were inanimate and inſenſible, a Machine to ſerve Man; and that all the Notions of the Philoſophers were empty Dreams: But that was neglected perhaps, by truſting too much to their Intereſt in Emperors and Courtiers. And the Infection increas'd ſo, that in about four Hundred Years after *Chriſt*, the Sectaries deſtroy'd the Chriſtians in *Aſia* and *Africa*, and Part of *Europe*. The true Chriſtians were ſo deſtroy'd or perſecuted, that they had not Time to teach or learn: So the Knowledge of Chriſtianity was in about two Hundred Years more almoſt entirely loſt, and Heatheniſm prevail'd. When Things were in this State, in the Reign of *Heraclius*, Emperor of *Conſtantinople*, who then poſſeſs'd *Judæa*, &c. About *An. Dom.* 622. aroſe *Mahumet*, predicted 2 *Eſd. cap.* xv. & xvi. and deſcribed, as plainly as any ſuch Affair ever was in a Tranſlation, and no doubt, would appear much plainer, if the Original was of divine Revelation, and were to be ſeen; and however that be, will be ſhew'd from the ſacred Text. He was a Native of *Arabia*, where many *Jews* had ſojourn'd, at leaſt for about ſix Hundred Years. *Poſtellus* ſays, *p.* 28. he was the Son of a Heathen by a *Jeweſs*, and

and was received in *Arabia* during ten Years, for the *Meſſiah*, by the *Samaritans*. And, *ib. Poſtel* ſays, *p.* 190. that his Mother died while he was young. The Heathen *Arabians*, which were not of *Abraham*'s Race, I think, did not circumciſe; but if his Mother were a *Jeweſs*, 'tis likely the *Jews* would circumciſe him, and ſo make him a mongrel *Jew*. He, or ſomebody for him, compos'd a mongrel Collection of Scraps and Stories, moſtly ſuited to the then Tenets of the *Jews*. *Ib. Poſtel* ſays, *p.* 198 & 220. that Part of *Arabia* was full of *Jews* and *Samaritans*, who had been baniſh'd, and thinks they form'd the *Alcoran*, and gives his Reaſons, *inter al.* becauſe they ſet him up for *Meſſiah*, *p.* 374. He calls *Mahometiſm*, *Judaiſm* reſtor'd; I think he ſhould have ſaid, the Tenets of the apoſtate *Jews* eſtabliſh'd. And, *p.* 29. & *al.* he makes the *Turks* the Deſcendants of the Ten Tribes. That *Mahomet* was not inſpired, the Falſhoods in his Book demonſtrate; that he was illiterate, all agree. The Old *Arabians*, who were Heathens, and perhaps *Zabeans*, could not uſe *Elohim*, and ſuch Words ſingular; that, and all the Stories, to evade the Belief of the Divinity and Atonement of *Chriſt*, was the Work

Work of the apoſtate *Jews*, and of no others: They, when they renounced their Shares in the Covenant, a Thouſand Years before this, adapted the Scripture Words and their Stories to that Scheme. And this was not the firſt Forgery of this Kind; one of them, as appears in Dr. *Hide's Rel. vet. Perſ.* forged that Religion, for which he produces many Authorities, *inter al. p.* 314. *Plenius & diſtinctius rem narrat* Bundari *Mohammedanus* —— *Abu Giaphar Al Zabari in Libro ſuo ab aliquibus eorum meminit, quod Zerduſht fuit ex incolis Palæſtinæ fuitq; famulus alicui Diſcipulorum Jeremiæ Prophetæ cui pax,* (others of *Ezra*) *peculiaris ei & æſtimatus apud eum: Sed cum deceperat eum & mentitus fuerat ei, Deum precatus eſt contra eum, & leproſus evaſit & conceſſit in Regionem Aderbayagian, ubi incepit propagare Religionem Maguſæam. Deinde convertit ſe ad Guſhtaſp qui erat in Balch: Et quando acceſſerat ad eum, eiq; Religionem ſuam expoſuerat, is admiratus eſt eam, & coegit Homines ingredi in eam. Meminit quoq; ab aliquibus eorum quod Zerduſht manifeſtavit ſe Guſhtaſpi poſt trigeſimum Regni ſui annum, eiq; attulit Librum ſuum quem jactabat revelatione delatum ei. Illum itaque accipiens eundem ſcripſit in Co-*

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riis 1200 *vaccarum excavando* [*literas*] *in Coriis, eaſq; deaurando. Eundem itaque* [*Librum*] *Guſhtaſp collocavit in Iſtachræ loco dicto Zerbiſht, eiq; præfecit ſacerdotes prohibens eundem docere vulgum. Refert quoque Abu Giaphar in alio loco Guſhtaſpem & patrem ejus Lohraſpem fuiſſe de Religione Sabiorum, donec ad eos attulerat Zerdtuſh id quod ad eos attulit. In eundem fere ſenſum Megidi Perſa Mahommedanus in Libro Zinato 'l Magalis refert— & al.*

The Difference between his Books and the *Alcoran*, &c. is owing to Time and Circumſtances: The firſt was writ by a Man of Senſe and Learning, to Men of Senſe; the ſecond for an Ideot, to illiterate Brutes. The *Jews* were, at the Time of the firſt, deeply tinctur'd with Notions of Services to the ſecond Cauſes, ſo it is full of them: He did not mechanically underſtand or expreſs the Powers in the Air; but to reconcile the Service of God and Services to them, he makes them Angels, which acted under God, the Foundation of all the Stories about Angels, carrying on the Operations of this material Syſtem, making Fire burn, Light ſhine, Wind blow, moving the Orbs, and ſomething further. Tho' this roſe from ſuch

fooliſh Beginnings, many ſince, for want of underſtanding the Mechaniſm in this Syſtem, have ſall'n into ſuch Whims, without conſidering the Conſequences. An Angel of the Wind, or Spirit, muſt either be preſent wherever the Wind or Spirit moves, or elſe he muſt act by his Power where he is not preſent; that would be in every Place, but one in this Syſtem at once. Is this to be given to an Angel? Such as this has drawn in others to aſſign them a much higher Employment, upon no better Authority. *Zerduſht*, *ib. Hide*, *p.* 328, makes his Mother have Viſions about him, as *Poſtel*, *p.* 189, ſays, *Mahomet* made his Mother have about him. *Ib. Hide*, 316, *Zerduſht* makes himſelf the Prophet, 481, or ſomething more. *Ib.* 329, takes Journeys to *Paradiſe*, converſes with God, with Angels, &c. *Ib.* 320, makes his Book *Zend* come from *Paradiſe*. *Ib.* 172 & 327, Deſcriptions of his *Paradiſe*, &c. 438, of his Virgins there. 315, & *al.* of the Miracles he perform'd. Dr. *Hide* ſays, *p* 137, that there are abundance of ſuperſtitious Traditions in his Book *Zend*, (of which at 339, he gives the Titles of the Parts) which they now, by reaſon of the Difficulty of the antient Tongue conceal, and have tranſlated them into Verſe,

&c. and that they have Writings like the *Miſhna* and *Gemara*. 340, The Hereticks pleaded the Authority of this Book againſt the Chriſtians. And *Poſtel*, *p.* 40, ſhews that Sect perſecuted, and were bitter Enemies to the Chriſtians. The *Arians*, and all that Party, were but Copiers of theſe falſe Tenets of the *Jews*. Dr. *Hide*, *p.* 1, makes the Religion and Knowledge of the *Perſians* next that of the *Hebrews*. *P.* 170, *cap.* x, ſays the *Perſian* Religion agrees in many Things with that of the *Jews*, and was taken from them. *Ib.* 340, *&c.* avers, that none of the Antients writ in Verſe; but that theſe had Recitations in their Services, as the *Hebrews* had, and as the *Mahometans* had afterwards. This Book could have none of the idle Stories which the *Jews* forg'd a little before or after the *Alcoran*; nor of thoſe which ſet up the Prophet *Mahomet* for the *Meſſiah*, or, *&c.* in Oppoſition to *Chriſt*.

Tho' I cannot allow Dr. *Hide* what he aims at, that the *Perſians* did not worſhip Fire, *&c.* much leſs commend this Man, becauſe he was as much an Impoſtor as *Mahomet* was; and ſo the whole as much a Forgery, and but a mixed or mongrel Religion, without any Knowledge of the Covenant, upon which the *Jewiſh* and Chriſtian

Chriſtian Religion is founded; yet, as the *Perſians* were then all Heathens, and had loſt all Knowledge, except what they had pick'd up from ſuch of the *Jews* as had then been in Captivity among them, and were not corrupted. This made ſome Advances towards the Knowledge of God, a future State, *&c. Mahomet's*, to deſtroy what was known; and his had infinitely leſs Devil in it than that of *Mahomet* had. And tho' we have ſo many Commendations from thoſe who have made *Mahomet* their Heroe, of the exact Writing and Melodiouſneſs, and Sweetneſs of the *Arabic* Tongue; yet Doctors differ. Dr. *Hide* ſays, *Monitio ad Lectorem, cap.* 32, *Nam Arabum ſcribis familiare eſt exotica Nomina corrumpere.* And makes a Jeſt of the *Arabic* Tongue, and ſhews that others do ſo, *p.* 422,— *Nam in veteri Lingua non fuit talis Diſtinctio; ſed a Temporibus Regis* Yeſdegerd *hoc innovatum eſt, ex quo Alphabetum Arabicum loco Alphabeti veteris uſurparunt —— Nam cum veteres Perſæ in ſua Lingua difficiliores illos Arabum ſonos non haberent, ideo quando viderunt aliquid Arabum modo ſcriptum, id tamen proprio ſibi modo pronuntiarunt, ut & Turcæ & veteres Chal-*

dæi ; cum nulli horum Linguæ Arabicæ difficilioribus ſonis ſe ſuamq; pronuntiationem conformare potuerint : Nam illa Lingua non eſt ſuavis, ſed quaſi potius increpatoria *&* objurgatoria, *ut ſupra. Et quidem uſq; hodie, Arabum pronuntiatio ut nimis gutturalis & difficilis æſtimatur : Unde aliquando lepidi Socii (præſertim Turcæ) feſtivitatis cauſa, quando animus eſt ridere & hilares eſſe, ſolent adſciſcere aliquem homuncionem Arabice loquentem (quem coram ſe loqui vel cogunt vel conducunt) eum in finem ut eundem irridere poſſint, & in cachinnum effuſi hoc modo ſibi complacere valeant.*

But to return to the *Alcoran :* What the *Arabic* Language was, before the *Jews* came there, God knows ; but they could not fall into the ſame Alterations and Terminations, as the diſpers'd or *Chaldee Jews* had, but from them, the writing of the *Alcoran* bewrays them ; all agree in this. *Poſtel. Hiſt. Orient. p.* 24, *l' Arabic (qui eſt Chalde & Hebrieu corrumpu)* And ſo does the Books they call *Zuna*, ſhew'd, *Obſervation de Belon, p.* 384, to be forg'd by his Diſciples after his Death, which has made many Sects and Diviſions among them : So as far as we can by Conſequences ſee into the Deſigns of Provi-

Providence, He ſuffer'd this ſecond Forgery to take Place; and theſe Brutes by Force to deface that Inclination to the Heathen Services, the Hereſies, *&c.* And they preſently overran *Syria*, *Canaan*, and all the Eaſtern Parts, deſtroy'd the Remains of the Hereticks and Heathens which were obſtinate, and forced the reſt into ſome ſcatter'd Notions of a ſpiritual Eſſence: This mix'd Language became the Language of their Worſhip, wherever they prevail'd; *J. Leon Afric. Deſcript. p.* 23. ſays, *Anno Hegiræ* 203, moſt of *Africa* was forc'd into this Law: But after many Struggles, wherein ſometimes the *Mahometans*, and ſometimes the Chriſtians prevailed, and alternately deſtroy'd each other: He ſays, *p.* 7, *Anno Hegiræ* 400, they march'd 80,000 *Arabs* (or People they call'd ſo) into *Africa*, who conquer'd and ſettl'd there, and deſtroy'd or expell'd all who ſtood out (*ib.* 23, whereof many were *Arians*, who fled into *Italy*, *Spain*, &c.) Theſe *Arabians* or *Alcoraniſts*, ſo ſettled in *Africa*, mix'd with the remaining *Africans*, and mix'd their Languages. *Ib. p.* 10, upon a Rebellion, another Detachment of 50,000 *Arabs* march'd into *Africa*, re-conquer'd it, and ſettled in *Africa*; afterwards many of

them, except thoſe of *Tunis*, were driven into Deſerts, *&c.* I hope none will pretend, that the Language of the *Alcoran* was in *Africa* before it was thus brought thither. *Ib. Poſtel* ſays, *p.* 349, *Toute l' Affrique ou Barbarie eſt tenue de la Langue Arabique, & loy de Mahomed, & a depuis la Surie ſuyvant quaſi toute l' Affrique ſauf le Preſtre Jehan juſque au deſtroit de Maroc, langue vulgaire Arabique toute ſemblable, & ſi pres de ſa gramatique Arabique, comme eſt l' Italien du Latin & plus,* &c. *Ib.* 350.—— *Mais par tout eſt entendu l' Arabic gramatique par le doctes Preſtres & Juges.* But ſhews the People of each other Country have their own Language. *Ib.* 180, —— *car par toute la Turquie, Tartarie, Perſie, Surie, Arabie, Ægypte, Barbarie, Indie, la langue Arabique Gramatique eſt entendue à cauſe de la Alcoran, & des Loix de Judicature, que par toute la ſont receues comme par deça, En Auſtriche, Hongarie, Pologne, Allemagne, Suedre, ou Gotthie, Angleterre, France, Eſpagne, Italie, eſt entendue la Latine. Ib. p.* 48, as the *Jews* kept the *Hebrew*— *Auſi les Sectateurs de la baſtarde loy de l' Alcoran, par toute le monde n'ont jamais permis qu'iceluy Alcoran fuſt par aucun des leurs leu ou entendu, en autre Langue qu'en*

qu'en l' Arabique & Baſtarde de le Hebraique: Laquele Langue Arabique, à cauſe du grand dommaine acquis & maintenu ſou le dit Alcoran, aujourdhuy eſt plus grande que jamais ne fut & la Grecque, & la Latine, & l' Hebraique, &c. The antient *Africans* were perfect Heathens. *J. Leo Deſcript. Affric. p.* 22, *Fuerunt Africani illi antiqui Idololatriæ dediti quemadmodum & in hunc diem adhuc ſunt Perſæ, qui alii Solem, alii Ignem ceu Deos colunt. Habuerunt jam dicti Affricani magnifica atq; ampliſſima Templa cum in Solis tum in Ignis honorem extructa. In his noctes atq; dies accenſus ferebatur Ignis*, &c. *Ib. p.* 134, *Hi firmamentum, Elementa, Planetas, ac Stellas unum eſſe Deum arbitrantur*, &c. *Ib.* 247, after telling us that till *An. Hegiræ* 380, the Blacks lived like Brutes, ſays, *Horum nonnulli Solem ſimulatq; exortus eſt ſummè venerantur: Alii Ignem adorant*, &c. *Ib.* 135, ſome of the old Heathen Religion remain to this Day, and are reverenced to a Degree of Madneſs. They were deſcended from the expell'd *Canaanites* or *Phœnicians*, or the *Phœnicians* mix'd with them: And the Uſage of Words, which the apoſtate *Jews* have introduced againſt the Perſonality, *&c.* could not be among them, but muſt be carried

thither, either by the Tranſlations of thoſe *Jews*, or by thoſe diſpers'd at the Deſtruction of *Jeruſalem*, &c. or by ſome of thoſe *Jews* to the *Arabs*, and after, with them by the *Alcoran*; nay, I may ſafely affirm, and can eaſily prove, they were carried thither by each.

This Mixture of *Chaldee* and *Arabic* has deſtroy'd Learning and Writing in all the other ancient Tongues within their Dominions, except what the apoſtate *Jews* have been ſuffer'd to write or tranſlate. And though the *Jews* pretend that their Schools were broke up before this Time; and that they had fixed ſome of their Writings, and introduced Pointing before this; others ſay they were done later, and that they had Grammar and Pointing from the *Mahometans*. As moſt of the Accounts about theſe Matters come from thoſe who were for ſetting up the Authority of the Writings, Pointings, *&c.* of the *Chaldee Jews*, or from thoſe who have been for ſetting up the *Arabic*, and have been taken up without due Examination, we have been impos'd upon in many, and are in the Dark about ſeveral; and, I think, from the Nature of Things, their Schools muſt be demoliſh'd then with the reſt: And after that they would record their Stories, and

and be forced to introduce Grammar, Pointing, &c. becauſe there was no Occaſion for them while their Schools were ſuffer'd: And there is not one remaining, except the Original, that ever the Speakers of it knew what their Words or Names for their Gods meant. The *Chaldee Jews* never either underſtood them or writ them, that we know of; though, I doubt, they were not ſo clear as they pretend. The *Arabians* could not write: The *Syrians*, *Greeks*, *Latins*, or any of thoſe whoſe Writings remain, knew nothing of them, but ſtill retain'd a Knowledge of ſome of the Services, and the Zeal already mention'd, for Preſervation of them. Theſe *Arabians*, as they would have them call'd, have been alſo ſuffer'd to deſtroy or rule over all the Eaſtern Churches, true and falſe, together, Believers and Hereticks, except only the *Romiſh* Church, which we may ſuppoſe was leaſt corrupted in the Eſſentials of Chriſtianity, to which we in a great Meaſure owe the Preſervation of the Scriptures and Chriſtianity, as we do our Liberty to the Remains of the *Roman* Empire: But the arbitrary Folly of the *Romiſh* Church, in confining their Service to a dead Language, which has nothing in it ſuited to Divinity, and had the greateſt Share of Confuſion

Confuſion of any one, in the Time it was ſpoken, is beyond Example. I cannot except the *Mahometans* confining their People to the Language of the *Alcoran*, becauſe their Religion, as they call it, was inſtituted in it, and cannot ſtand the Teſt of that perfect Language from whence it was pretended to be taken. But however, the *Mahometans* have now deſtroy'd the Worſhippers of theſe Agents, or reſtrain'd them by Force, till the Inclination to worſhip them is loſt, and have forced them into ſome confus'd Notions about the true God. The Proſpect the *Jews* had framed for themſelves is vaniſh'd; and there is ſcarce one of them but would ſell his Share in it for three Years Purchaſe of his preſent Income. And as *Mahomet* has broke his Word with his Followers, and not come to fetch them at his Time appointed, his Credit is conſiderably abated among them, and a little Light would ſet them right.

The *Jewiſh* Religion, and the Accompliſhment of it, *Chriſtianity*, was founded upon divine Revelations. The apoſtate *Jews* made Pretenſions, in ſome Things, to common Senſe, where they took the literal Senſe, which the *Apoſtle* ſays, *killeth*, for the ſpiritual Senſe; tho'

that drew them into many Abſurdities and villainous Endeavours, to ſupport it. The Heathen Religion was founded upon Senſe, Reaſoning, and human Wiſdom, which ſet aſide Revelation. The *Perſian* is a Compoſition of the *Jewiſh* Apoſtaſy and Heatheniſm: But the *Mahometan* Religion has neither Revelation, Reaſon, nor common Senſe, to ſupport it. The *Alcoran* is founded upon Miſconſtructions, falſe Citations, Rabbinical Forgeries, *&c.* concerning what is contain'd in the Bible: The Religion in it was permitted, to be a Puniſhment for the very Crimes they would now produce it here for Evidence to ſupport; was not come into of Choice, but by Impoſition and Force. And tho' Men who ſet up for Liberty, to ſerve that Turn, would introduce a Language of Slavery; yet nothing in it, or Words us'd from it, or Paraphraſes upon it, are Evidence to Men of common Senſe. Make the Tranſlations of the Bible Truth, and all this Rubbiſh falls to nothing; and there is nothing elſe ſtands in the Ways of Chriſtianity now, Force cannot ſtop Truths clearly reveal'd, fairly conſtru'd, and plainly ſhew'd. If that were done, Hereticks would, by their own Ignorance, confound themſelves, and bring others to

Chriſt.

Chriſt. As all theſe falſe Notions are cited from an Original, when the chief End is effected, which I think it is at this Time, the Original will ſet all falſe Conſtructions and Citations to right; and the Loſs of all the Eaſtern People lye at the Door of the Clergy, who have Liberty to clear the *Hebrew* Tongue, and do not. And as the underſtanding of the Agents here, the ſecond Cauſes, are reveal'd in Scripture, and were intended to give us Ideas of the Eſſence, Perſons, Powers, *&c.* above; and as the Wickedneſs of former Ages made it neceſſary, for the Benefit of future Ages, that the Knowledge of them, till a convenient Time, ſhould be ſuppreſs'd; and as there is now a great Neceſſity for it, becauſe the Chriſtian Faith and Religion is almoſt loſt for Want of that Knowledge; and as all Inclination to worſhip theſe Agents, is loſt; I hope it will be permitted, and that the Knowledge of them may not only be ſafely reſtor'd, but that it will reſtore Chriſtianity, even where 'tis loſt. And if, as *Joſeph*, l. XII. *cap.* 2, ſays, *Ptolemeus Philadelphus*, when he had ſeen the Tranſlation of the LXX, wherein few or none of theſe Things, or of the other Things of Conſequence, are tranſlated or explain'd, wept, becauſe they had

had wanted that Treaſure ſo long: When theſe Things come to be clearly ſhewn, what ought thoſe to do, who have had the Original thus long, and never examin'd it?

Since neither rich Men, nor Men upon Foundations for Learning, or for teaching the Ignorant, would ever take ſufficient Pains to clear the Text, but have been always for taking the Tranſlations which were given them, without ever conſidering whether they came from Foes or Friends, nay, moſtly, if not only, thoſe which they knew came from Enemies: *God*, as he has generally brought about his Deſigns by unlikely Hands, has enabled a poor Man to invent *Printing*, ſo contrived, that poor Mechanics, for their Livelihoods, may tranſcribe all the great Works exactly, and cheap; ſo that the Knowledge of the Bible, in all the Tongues, Concordances, Lexicons, *&c.* may come into the Hands of Men of ſmall Fortunes, to enable them who will take Pains to clear thoſe Points; and has contrived the *Hebrew* Tongue ſo, that not thoſe who have been kept moſt, or longeſt recluſe, and purſued the Rules of modern Education, or have read moſt of ſuch Books as are in Uſe, but thoſe who have had

had Opportunity to conſider and underſtand the natural Agents and Things in this Syſtem moſt, will make greateſt Progreſs; to the Confuſion of great Men and learned Bodies, and the Benefit of the Poor, who they have always kept at a Diſtance, and who, whenever they had Opportunity of knowing, were moſt ready to come into the Chriſtian Truths; which occaſion'd that terrible Reprimand, *Luke* xi. 52, *Woe unto you Lawyers, for you have taken away the Key of Knowledge; ye entred not in your ſelves, and them that were entring in, ye hinder'd.* Mat. xxiii. 13, *Scribes, Phariſees, Hypocrites.*

But if there were no ſuch Objections as above to be made, what relates to Divinity was neglected by the *Arabians*, even while their Language was *Hebrew*, ſo cannot be found in the Language now extant. If they had purſued Writing at its firſt Diſcovery, and could have writ without confounding their Language, and before the Knowledge of the Agents they worſhipp'd was loſt, and any MSS. remain'd, it would be *Hebrew*, and would agree with the Accounts the Bible gives us of thoſe Things, their Powers and Actions: None ſuch is pretended to be found in any Nation, for the Reaſons aforeſaid,

nor

nor any Deſcription of them in any other Language, becauſe, when their Language changed, they loſt the Knowledge of them; and theſe *Mahometans* deſtroy'd all Books, or Means of preſerving the poor Notions they had of Philoſophy, which came in their Way at their firſt ſtarting. Beſides, if it were to be found in that Language, the Conſtruction of the Names for thoſe Agents and Powers, which are alſo expreſſive of the divine Perſons and their Actions, would be ſo uncertain, they could be of little or no Uſe.

If it be ſaid, that when ſome of them turn'd Chriſtians, or ſuch as I doubt they generally were, ſtill, of a mix'd Religion, and learn'd to write, they would tranſlate the *Hebrew*; and that ſuch MSS. may ſtill be found; their own Writers have ſhew'd us they had never heard of any ſuch Thing: But if there ſhould, the LXX have given us ſufficient Evidence, that the Tranſlators of any MSS. out of one Language into another, would, beſides the Alterations by Contrarieties, or other Incapacities in the two Languages, be, at that Day, byaſs'd in ſome, and ignorant in other Points; and ſo would give Senſes to ſeveral Words which they had not from the Author. If they had

had writ and turn'd Chriſtians, and ſuch MSS. were found well done, and that there were no other Objection, 'tis more difficult to tranſlate their Tranſlation, ſo as to bring it to any Degree of Certainty, than the Original; and even then, for many Reaſons, could be no Evidence: So far from expecting to find any Thing in the *Arabic*, or in the Jumble that is call'd ſo, to ſettle Points in Divinity, that we have nothing preſerv'd by the greateſt Writers in that Tongue, or in that Character, that could deſcribe the Actions, Motions, *&c.* of Things in this Syſtem, or will ever aſſiſt any in the doing of it: Nay, tho' it appears that *Ariſtotle* had the Tables, and other Helps which were preſerv'd, from *Chaldæa. Morinus de Ling. Primæva*, p. 191, *Simplicius enim Commentario* 46, *in Librum* 2, *Ariſtotelis de Cælo teſtatur, Caliſtenem e Babylone miſiſſe ad Ariſtotelem Obſervationes Aſtronomicas Chaldæorum, quæ annorum Mille nongentorum trium erant, & teſte Porphyrio, ad Alexandri magni tempora ſedulo aſſervatæ fuerant.* —— *Phæniciæ tamen ob earum ampliſſimam propagationem a Phœnicibus factam dici meruerunt poſtea, quia per majorem Orbis partem primi eas diſſeminaverunt.* It appears to Demonſtration,

on, that either *Ariſtotle*, or the Tranſlation of his Works through that Language or Hodge-podge, irretrievably confounded what was certainly known.

But if we mean by *Arabic* (for there was no other written, that we know any Thing of) ſuch as was form'd by forcing them to learn and uſe the Characters and Words ſettled in that diabolical Book, as *Erpennius* calls it, the *Alcoran*, between eleven Hundred and eight Hundred Years ago, ſo that not only the Words, but the Power to every Letter alter'd the Language of corrupted *Hebrew* in every Place which had writ with another Alphabet, or with Letters with other Sounds or Powers: It includes the People, and ſo the Languages of the *Samaritan*, *Syrian*, *Chaldæan* or *Aſſyrian*, *Phœnician*, *Ægyptian*, *Æthiopian*, *Punic*, and many other Languages, ſome which we ſcarce ſo much as ever heard of. So, by taking in the Words of all thoſe Languages, they have got ſeveral Hundreds of Words for one Thing, and ſo many Thouſands of Words more than they have any Uſe for in Writing or Speaking, at any one Place; and we are left to gueſs which of the Letters of this *Arabic* correſpond with thoſe of the *Hebrew*, or with thoſe of

each Country or Language they thus forc'd in. If it be ſaid, that a vaſt Number of Roots which were in the *Hebrew* Tongue, and are not expreſs'd in the Bible, as hinted above, will, in this extenſive and comprehenſive Language, be brought to Light: Suppoſe it were true, what can it help us towards the underſtanding of the Bible, to underſtand Roots not us'd in it? And how ſhall we know whether thoſe Roots were antient or modern? If antient, what their Meaning was antiently or lately? And what in each reſpective Country?

They talk of clearing ſome Paſſages in the Bible, which referr'd to Cuſtoms of the Heathens or *Zabeans*, by the Cuſtoms of theſe People. If there had been Writings preſerv'd by ſuch while they were Heathen, they would have given us ſuch dark Accounts as thoſe we have from other Heathens: But I think we ought to be cautious of explaining Paſſages in Scripture by Cuſtoms among *Mahometans*, becauſe thoſe Cuſtoms might be introduced by worſe Enemies than Heathens. The Reaſon they aſſign for this Attempt, is not theirs: It has been aſſerted by *Jews* and Chriſtians, that the Knowledge of the Religion of the *Zabeans* would explain

plain many Paſſages in the Bible; and the Study of it was recommended by Mr. *Dodwell*, in his ſecond Letter to the Univerſity of *Oxford*, p. 156. I have herewith ſhew'd at large out of the Bible, and that will be a Rule to admit or reject any Thing offer'd about that, from any other Authority or Language.

Whoever ſets forward any of theſe Projects, has two Difficulties to ſurmount, which will not be entruſted to any ſingle Hand, not to *R. Saadias*, nor even to any or all who have attempted it ſince; before any Evidence can be made of the *Arabic*, or any other Tongue, to explain any Word in *Hebrew*, they muſt ſhew what Letters are tranſpos'd, added, or *&c.* which of the one has the Power of each of the other, if that can be done, before they prove it to be the ſame Word; and next, that the Word they would uſe, is univerſally us'd, in one Senſe, wherever that Language is us'd; and that it had that Senſe, at leaſt, as early as when the LXX, or the *Targums* were made: Becauſe, as 'tis ſaid, *Acts* xv. 21, *For Moſes of old Time hath, in every City, them that preach him, being read in the Synagogues every Sabbath Day:* And I may add, in all other Countries or Cities in thoſe Tran-

ſlations, becauſe the People in thoſe other Countries took in their Errors, and accommodated the Uſage of their Words to thoſe Errors, and to other Notions which the *Jews*, both before and after *Chriſt*, zealouſly propagated. Whether theſe infected the *Arabians*, who, tho' they had no Cities, yet as ſome of them might be in Cities, may be diſputed, but cannot be diſprov'd; and the *Jews* certainly lived among them, *&c.* from a little after the Death of *Chriſt*. Much more are they to prove the Uſage of the Word before the Verſions of the *Hebrew* into the Language they pretend that Word is of, were made, becauſe moſt of them were made not from the *Hebrew*, but from the Verſions or Paraphraſes of the LXX, *Targums*, &c. and ſo the Words, *&c.* accommodated to them. And moſt of all are they to ſhew, the Uſage of Words in that Language the *Alcoran* is pretended to be writ in, before that Book was writ; becauſe People have been forc'd to uſe the Words in the Senſes they are us'd there, and for ſeveral other Reaſons. I hope they would not be at Liberty to take a Word, and give us One in Twenty of the Significations it had two Thouſand Years ago, or One of the infinite Number of new ones it has at

preſent. And I hope they would not have us be determin'd by a *Lexicon-maker* of that infinitely extended Tongue, unleſs he will alſo make us a *Concordance*; becauſe if he ſhould happen to have been an *Arian*, or *&c.* or but ignorant, or *&c.* we may make Miſtakes about Things of the utmoſt Importance.

The *Jews*, who have turn'd the Letters in *Hebrew* or *Chaldee* Words into the Letters of *Greek* or *Latin*, underſtood the Power of each Letter in each Language: Yet did ever any one pretend, from them, infallibly to know the *Hebrew* Letters, and turn each Word back into its *Hebrew* or *Chaldee* Word, except he had ſeen the Original, or remember'd the Words? If neither the Natives, nor thoſe who learn this pretended Language, in any Place, there or here, and do not underſtand *Hebrew*, can know which Words are *Hebrew*, or which of the Senſes to each Word anſwers the Senſe it has in the Bible, ſhall one, and ſo any one, who underſtands ſo much of the *Hebrew* as to compare the Letters, and, as he ſays, or by his Rules makes thoſe in one, or as many as he pleaſes, of theſe Words and thoſe in a *Hebrew* Word, ſuit; or, at leaſt, make the firſt Letter in each Word pret-

ty near; be at Liberty to play with which of the Meanings he pleaſes, in conſtruing the Terms of *Salvation?* I hope not.

Such MSS. as theſe may ſerve for *Arcana*, in private or College-Libraries, and they may talk of them, or ſhew them as great Rarities; and whatever other Uſes may be made of, or Diſcoveries by, this Language, during the Times of Darkneſs and Ignorance, ſince it was written, either from their own Authors, or Tranſlations out of Books in other Languages into it, it can be of no Uſe to ſettle any Point in Divinity, Religion, or Philoſophy; and they muſt not be us'd to deſtroy the Authority of the Bible, or impoſe upon the Vulgar, in Articles of Faith.

I have formerly hinted, where a Word is but once or twice us'd in the Bible, and it happens to be about ſomething little underſtood now, except the Interpreters have been faithful, there may be ſome Difficulty to underſtand it; and you may be willing to take any Information from a neighbouring Language: But what then? Surely this Mixture of all Languages can never be taken for a Language. As it has pleaſed *God*, that theſe few, nay, very few Words, are about Things of no great Importance: So, when one has ſhew'd

ſhew'd how they us'd one of theſe Words in a neighbouring Country, writ before this Jumble happen'd, and meet with even ſome corroborating Accidents to perſuade one that it had the Senſe there it ought to have in a Tranſlation of the Scripture, thoſe Accidents are the only Evidence, becauſe, 'tis a Million to One, but the Word may be found us'd in other Senſes, perhaps by the ſame Author, at leaſt by other Authors, either there, or in other neighbouring Countries. And notwithſtanding what has been aſſerted about the Learning and Wiſdom of this People, it comes to no more than this: That if there were but a Scrap of Science, nay, a good Fable, or a pleaſant Story preſerv'd among *Jews*, *Chriſtians* or *Heathens*, in any of the Dominions this Empire has ſwallow'd up, that is in the Eaſtern Part of the World, where all the Revelations were made, and where all Knowledge had its Reſidence: As they have long been forc'd to write in this Character or Letter, all this muſt be aſcrib'd, by thoſe who call themſelves *Chriſtian Divines*, to the *Arabians*, *Chriſtianice Mahometans*, *Turks*: Nay, as this Empire is the greateſt, if not the only Oppoſer of, and Adverſary to *Chriſtiani-*

ty, the Devil's chief Attribute, to *Anti-chriſt*, to *Satan*. If this Jumble had not happen'd, but each Country had retain'd their own Language and Letter, would not the Scraps of Wit or Knowledge which remain'd in each Country, or which had been acquir'd ſince, or the Name of a Beaſt, or a Tree, or a Plant, or a Root, if any ſuch be preſerved and truly apply'd, have come out in each of their reſpective Languages, and the *Arabs* have only had their ſmall Share. And would it not have come purer in each Language than it does now, when all their Languages are jumbled together? Why muſt all be attributed to them, becauſe it comes under this forced Character, which even cannot be prov'd to be theirs? I will not undertake to diſtinguiſh between the Judgment or Honeſty of Perſons of this or that Country, or of Authors; nor ſhall I ever ſpend much Time to examine the Abilities or Veracities of thoſe who have tranſcrib'd, or otherwiſe come between theſe Authors and us; nor of the *Lexicographers*, or, *&c.* eſpecially in ſuch a Hodge-podge as the *Alcoraniſh* Language is. As Words in other ſimple Languages, either as us'd in the Tranſlation of the *Hebrew*, or in other Writings in the Language of the Tranſ-

Tranſlation, have no Ideas fix'd, that makes it difficult enough to bring down the Ideas of the *Hebrew* Words into lower or preſent Languages; we have no Occaſion to make ourſelves or others more Difficulties.

We have no Occaſion at all now to call in any neighbouring Language, nor even this Confounder of ſo many Languages, for helping us to underſtand the *Hebrew* Tongue, much leſs to make the Conſtruction of each Word infallible, and certain; nothing but its ſelf can do that. We have got over the Dangers and Diſcouragements in reading the Scripture, and ſhew'd that the Danger, *&c.* ariſes from letting Fools and deſigning Men meddle with them: We have as much already infallibly conſtrued, as ſhews us our Title to our Inheritance, gives us a ſufficient Idea of the *Trinity*, and of the Conditions in, Powers and Uſes of, this Machine; ſo a ſufficient Account of the Objects which the antient Heathens worſhipp'd, as will herewith more fully appear.

All that any Interpreter has to do, or can do, is to find ſuch an Idea for each Word as will anſwer in every Place, and ſhew the Relation between Things comprehended under the ſame Word, ſo that the

the Word, in each Part of Speech, may have its proper Relation to the Idea; and that how widely ſoever the Things, Actions, or *&c.* for which the Word is us'd, may differ in other Reſpects, that every one of the Things, or *&c.* has that Idea in it; and how they convey the Idea, when they are carried higher, to ſpiritual Things, Actions of the Mind, or *&c.* When that is done, as a Word of the greateſt Importance can have but one Signification, and as the infinitely wiſe Inditer has us'd ſuch a Word frequently, the more Beings, Things, or Actions it has been apply'd to, and the more the Relation in that Idea among them is ſhew'd, the Idea becomes clearer and ſtronger; the Perception of the Thing or Action convey'd under the borrowed Idea, heightens; the Truth and Importance of the Revelation opens; and the Pleaſure in diſcovering, conſidering and comparing them, encreaſes in Proportion; whilſt you have at one View, the Wiſdom of the Revealer, in inſerting that Idea in that Place, to convey the Intention of *Redemption*, or *&c.* His Wiſdom in contriving a Language, Letters, *&c.* which ſhould convey that Idea, ſo long as the World endures, with infinite Certainty: His

His Goodneſs, Mercy, *&c.* to Men, not only in revealing the Facts, but in tranſacting them.

If any one object, that I am tempted to carry the Value of the *Hebrew* Tongue too far, becauſe I have made a great Progreſs in it, and made many important Diſcoveries in it, I deny that I can carry the Value of it too far; becauſe the Knowledge of all Things of Conſequence to us are contain'd in it, and becauſe the Conſtruction of the Deſcriptions of ſuch Things once fairly determin'd there, will remain ſo for ever. And if any one make the Time ſome have ſpent about another Tongue, the Inducement to make them endeavour to perſuade others into a great Opinion of its Value, and ſuſpect no worſe, when they ſhew even a Poſſibility that the infallible Senſe of any *Hebrew* Words can be fix'd by Words out of another Language, and by human Writings; but more eſpecially of Words about the Things which are of greateſt Concern to us, and which we are ſure they knew nothing of; I ſhall be more ſurpriz'd than ever I was with any Thing before, but ſhall ſuſpend my Belief, till ſome dare propoſe the Thing, and put it in Practice. Indeed, as thoſe who aſſert the Value of the *Arabic*, pretend

tend not to fix the Meaning of each *Hebrew* Word to one Idea, nor to comprehend ſeveral Things under that Idea, but to ſhew that each *Hebrew* Word has many Ideas in it which have no Relation to each other, or that a *Hebrew* Word has no Idea affix'd to it, but is uncertain and vague, and ſo allows one to uſe as many ſuch *Arabic* Words, and as many of theſe Senſes, as the Tranſlator pleaſes: Recourſe to human Writings, to a Tongue which has moſt Words for one Thing, or *&c.* will beſt ſerve their Deſigns. What their Deſigns may be, or what the Conſequence of this may be, we ought to conſider.

As my Reſolution is to purſue Truth, where it is to be found, and by the Methods 'tis to be diſcover'd; and as all Books that have been writ to encourage People to ſeek for it where it is not to be found, or by Methods which will not diſcover it, tend to divert Men from the Truth, I have drawn up theſe ſhort Hints to ſhew the Tendency of them, but deſign not to dwell upon theſe ſo as to prevent my own Purſuits.

As I pretend not to Infallibility, much leſs to a Power of ſeeing into the Minds of Men; and as I have no Way of knowing, or even gueſſing at Men; whether they

they are Friends to the Authority of Scripture, or Well-wiſhers to the Truths which I am laying open, but by their Actions, Words or Writings; it behoves me to conſider, what the Conſequences may be to me, or thoſe who are deſirous to have the true Meaning of the ſacred Scriptures brought to Light, and fix'd. If we come into this old Project, what can we get? and what may we loſe? Suppoſe this Reviver of that Project ſhould be a ſincere Friend, and ſhould bring us the Signification of every Word, which is but once or twice us'd in the *Hebrew* Tongue, out of Authors in his favourite Language; and they ſhould ſuit with the Conſtruction we have given of the chief Things in the Bible: Can he give us any ſufficient Security for the good Behaviour of our Enemies, that they will acquieſce in this any longer, than till they have got the Method eſtabliſhed? Will not ſome of them, for the Sake of this, learn to read? Will they not every one take the ſame Liberty as you have done? Will not they place which Letters of the *Arabic* they pleaſe to, or againſt which of the Letters of the *Hebrew* they pleaſe? Will not they find Senſes or Conſtructions of *Arabic* Words to anſwer *Hebrew*, and to anſwer their Rules,

Rules, and ſerve their Turns? Have not we had a fair Deciſion by trying this Experiment with the *Chaldee* Tongue? And if we introduce this Method for a few Words, for which perhaps we may need no Help, becauſe every Step one advances in *Hebrew*, it gives him a Proſpect of Things he did not expect to ſee, till he ſees them: Will he tie up the Hands of thoſe whom no Laws can tie, that they ſhall not make the ſame Attempt upon Words of the greateſt Importance, and ſo leave us nothing, or which is the ſame Thing, nothing certain? What ſhall we ſay then? We muſt allow the Enemies to make uſe of the ſame Evidence: 'Tis certain we cannot deny an Enemy the ſame Liberty as we take ourſelves; and eſpecially if they, as they have often had, have a *Præſul* for a Precedent, with what People naturally take for a Licence, the Recommendation of an Univerſity; nay, they will: Is it not deſign'd by thoſe who propoſe it? They will have, or if we come into thoſe Meaſures we give them, a Right to make Uſe of them in Evidence againſt the Intent of the Bible: And who muſt be Umpire to determine the Conſtruction and Authority of the reſpective MSS? Are we only to

transfer

transfer Infallibility from *Rome* to *Conſtantinople?* Muſt we appeal from the *Pope* to the *Turk*, or to the *Turkiſh* Writings? where they ſay they worſhip one, but know not who, nor what, to deſtroy the *Hebrew* Evidence, which proves the Trinity. For Shame let us hear no more of theſe Projects. From what is done already, we are pretty ſure they will take hold of this Advantage; in order thereto they have already canonized the *Præſul*, and put him in among their Chiefs, their *pæne Divinum*'s, and have promis'd to give us an *Anecdote* of his glorious Performances, and alſo of thoſe of his Editor. If this was done by an imprudent Friend, 'tis neceſſary to let others know, that as we are ſure to loſe by this, there is no Proſpect to come in. If it is a great Riſque, that without ſtanding by they may make the moſt Improvement they can of their Time; trade, where there is no Danger of Loſs, and a certain Proſpect of conſiderable Profit, till they ſee how our Projector comes off, whether Winner or Loſer; and ſo how he comes out, whether Friend or Foe; whether he retracts, and makes the beſt Reparation he can, or whether he proceeds and ſtrikes in with the Adverſaries.

But

But at the ſame time that we are conſidering who may, or may not be Parties, which of a Side, how the Caſe, with reſpect to them, will ſtand, and how it will appear to Byſtanders; we ought to conſider who they will make Umpires; as nothing there has been preſerv'd by a Church, what Evidence they will allow them to uſe, and what Sort or Degree of Evidence is to determine each Point. If the *Arabic* or *Alcoraniſh* Language, as it has been learn'd by the ſeveral Nations, ſince the *Alcoran* was writ, they conquer'd, and forc'd to read and learn it, were drawn up into a Concordance, extracted out of all Writings and Speeches, that wou'd ſhew that it is the vagueſt Language that ever was extant in the World, and fit for nothing but Confuſion. But as there can be no Concordance of human Writings, eſpecially of thoſe in different Countries, and ſome at many Thouſand Miles diſtance, and which have been a Thouſand Years in Writing; whether the Senſe which is found in moſt Authors, or in moſt Countries and what is ſtill worſe, who muſt be the Conſtruer of thoſe MSS. or our Correſpondence, for Uſage in this or that Place, or even our Tellers. If they cannot agree upon Umpires, or they cannot agree concerning the Evidence, which

which is to be deciſive; what then? I doubt every one will not be willing to refer it to the *Turk*. Tho' he and they all agree in all the Errors which oppoſe Chriſtianity, they have nothing to fix the Meaning of many of the Words and Phraſes in the *Alcoran*; they cannot prove of what Language they were, nor where the Notions or Tenets came from, becauſe they have deſtroy'd thoſe Languages, the heretical Sects, and their Books: And the Conteſts about their Significations have produced as many Schiſms and Sects among them, as there are among Chriſtians; and they know nothing of *Hebrew*; ſo we can have nothing but an *ipſe dixit* of an illiterate Succeſſor of the illiterate Prophet; and that will not quiet his own Men. They, to our Shame, ſtick to what they ſuppoſe their Scripture. What, muſt we poll for it, as they do for Lecturers? Or muſt we go back to the Pope, and take his Deciſion? Though 'tis very likely that will be the End of all this; 'Tis at a bad Time to do it now, becauſe his own Sons cannot ſwallow that, except it be ramm'd down with the ſame Inſtruments as your *Arabic* was, and by which it ſtill kept down; and if that Force were removed, they would ſoon ſpue it up, and return it to the Authors of it, the

apoſtate *Jews.* What then, muſt we be in the Condition of two Pretenders to an Eſtate, who neither of them have any Evidence, or who have Evidence which cannot be underſtood, ſo far as to determine who has the Right: And ſo upon the Arrival of every MS. from *Turkey*, one Side or t'other muſt move for a new Trial upon Suggeſtion or Affidavit of new Matter to be brought in Evidence; who muſt appoint, or where ſhall we get a Chancellor that will not allow a new Trial, and ſo keep the Cauſe in Court? At this rate there never can be peaceable Poſſeſſion, nor even a final Decree, as long as there is a MS. between the fartheſt Side of *Aſia*, and the neareſt Side of *Africa*, Part of *Europe* included; and the Value of our Exports thither will be ſufficient to pay for them. In the Catalogue of the *Jewiſh* Writings we find ſeveral writ in, ſome tranſlated into, and ſome out of *Arabic*; ſome printed, and perhaps ſome ſtill in MS. And they have printed many in other Tongues in *Turkey*, *Obſer. par P. Belon. p.* 339, *Les Juifs qui ont été chaſſez d'Eſpagne & de Portugal, ont ſi bien augmenté leur Judaiſme en Turquie qu'ils ont preſque traduict toutes ſortes de livres en leur langue Hebraique, & maintenant ils ont mis Impreſſion à Conſtantinople,*

nople, ſans aucuns poincts. Ils y impriment auſſi an Eſpagnol, Italien, Latin, Grec, & Alleman. Mais ils n' impriment point en Turc, ne in Arabe: Car il ne leur eſt pas permis. I know not whether theſe are intended to be included; nay, I know not but the Books, which they tell us are now, or were lately printing in *Turkey*, may be admitted for Evidence. And tho' I cannot ſee what ſhould induce the *Turks* to do it; as I think they ſuffer no Writing but the *Alcoran*, and a few other ſmall Books about their Religion; ſurely they will not be at the Charge of printing Things about other Religions; but if they do, it would be neceſſary, by way of Foreſight, to ſend an Ambaſſador who could read their MSS. and compare them with the Books; and not leave it wholly to their Ambaſſador, who have no Alliance with us in ſome Points of Religion: And the *Turks* cannot be ſaid to be indifferent in the Points in diſpute, becauſe there was a *Rabbi* at the compoſing of their *Alcoran*: And becauſe every conſiderable *Mahometan* employs his *Jew*, and truſts him with all his Secrets, nay, even as a Pimp, and truſts him among his Women; becauſe if a *Jew* touch, their Law makes him turn, or puts him to Death; nay, the *Jews* are

ſo jealous of the Advantage they have by this, that if they diſcover any Thing of that Kind, they themſelves put their Brother *Jew* to Death. And 'tis not unlikely, but there may be ſome of thoſe Gentlemen diſguis'd in this Undertaking, as a certain *Rabbi* turn'd *Jeſuit*, to diſcover how that Order in *Flanders* had got the Exchange to ſome Places in *Turkey* from the *Dutch Jews*. And as ſeveral of the *Jeſuits* have come here, and reform'd upon other Errands. I have been inform'd by a Perſon of Honour, that one who has not left his Fellow for venturing ſo boldly upon ſo ſmall a Stock, a little before he ſaw the grand Point, and his Deſtiny determin'd, nay, demonſtrated; ſo that he ſubmitted Time after Time, to ſolicit for the Refuge of a Conference; and ſo that tho' he in anſwer was challenged over and over, in the moſt contemptuous Terms, durſt not ſet Pen to Paper to diſpute it, us'd to pretend that all Diſputes would terminate in Favour of his Notions in about fifty Years. The bad Succeſs the *French* Prophets had, kept him not from foretelling the Event of an Impoſſibility, but from fixing it in his Time. I can foreſee no Hopes he could then have to make ſuch an Aſſertion, or even to puzzle the Cauſe much

much longer, except it ſhould be done by introducing this Method under Pretence of Friendſhip, with ſomething which ſhould appear well, to be ſucceeded by ſuch Rubbiſh as muſt come: And if this be a concerted Affair, 'tis high Time to conſider the Conſequences, and keep clear of all ſuch Deſigns, and of the Authors of them.

I may ſafely ſay, as 'tis ſaid, *Numb.* xxiii. 23, *Surely there is no Enchantment againſt Jacob, neither is there any Divination againſt Iſrael:* So there is none will ſucceed againſt the Bible: And this can come to nothing, but muſt end in Confuſion, and appear to be ridiculous: But perhaps it may ſeem ſtrange, why I ſhould neglect proceeding upon Subjects apparently of greater Importance. In Excuſe, I am warn'd, from what has happen'd, in ſeveral Sciences in my Time. People are arrived at ſuch a Degree of Indifferency and Lazineſs, if I ſay no worſe, that if any one will make an Excuſe for them, to ſave them from any Trouble in their Studies or Duty, they will take it without further Examination. And the firſt Pretender to ſuch an Excuſe generally makes his Fortune; and let it be ever ſo ſhallowly laid, as you may prove by ſeve-

ral late Inſtances, holds for each of their Lives, and perhaps with ſome of the Party after their Deaths, if they have been ever ſo manifeſtly confuted and expos'd.

It has been propos'd to explain the ſacred Scriptures by themſelves, in a plain, ſimple Manner; and a conſiderable Progreſs has been made in them, which has been ſhew'd to proper Judges, and their Approbation has recommended it, to perſuade Students to learn the *Hebrew* Alphabet, and inform themſelves. It has been given out, that the Knowledge in them is to be come at only by underſtanding *Arabic*: And this they think will paſs for a reaſonable Excuſe, why not one in an Univerſity ſhould learn to underſtand *Hebrew*; and to make all Attempts of that Kind be neglected, and ſo long uſeleſs, becauſe it will be done better, and more certainly by ſuch a one another Way, and then they may have it as he will have done it, without any Trouble. Whether giving out the latter Propoſal be only to divert them from purſuing the firſt, or otherwiſe, 'tis plain they all uſe that only for an Excuſe, to ſave Trouble; becauſe, if they believ'd either, and had any Value for the Knowledge in the Scriptures, they would purſue the Study of the Original, and either

ther conſider the Method propoſed, and ſo recommended, to acquire the Knowledge of them that way, or alſo ſtudy the *Arabic*, to be able to judge, whether the Knowledge contain'd in them could be better acquir'd that way, and ſo might know which is the proper Way, and not take and deliver Things of that Importance upon Truſt; I could propoſe ſome effectual Remedies; but I ſhall ſuſpend doing it a little longer.

If ſome Perſons of Note were determin'd to have proſecuted the Method propos'd, of ſettling the *Hebrew* Tongue by itſelf; and the Parties to the other Deſign were privy to their Reſolutions, and threw out this Project at that Time, with a Deſign to prevent the Execution of ſuch Undertaking, and that they had no other Way to evade it, but by ſuch a Project; 'tis to the laſt Degree deceiving and expoſing the want of Learning and Judgment of ſuch to whom it was recommended, and were withheld by ſuch ſilly Pretences. If they were alſo privy, that the Deſign of the Second Part of *Moſes's Principia* was for a Foundation, to be exhibited for Evidence to prove the Trinity; and that gave the firſt Diſguſt, and was the Occaſion of that Attempt; then

that determines me in what I have long ſuſpected; and I can gueſs from what Quiver that Arrow came.

If the Perſon hinted at keeps a ſettled Correſpondence with, and is highly applauded by ſuch as do not deſire the Bible ſhould be explain'd, and perhaps that it ſhould not be believ'd, that gives us further Light into the Deſign. Every body ſays a late King, and an oppoſite Party, each gave Encouragement to *Pere Simon*, &c. And that a late great King gave a great Penſion, even in time of War, to a late great Philoſopher, for the ſame Reaſons. If theſe Authors underſtood what they were doing, each of them muſt know he was but a Cat's Foot.

Away with the idle Notions of travelling to learn Eaſtern Languages, or learning them at Home, to make us underſtand the *Hebrew*: It is founded upon, and is a Copy of the Ideas or Images of Things, and their Actions, exhibited mechanically in this Syſtem, which is evident here, and in all the habitable Parts of the World equally and alike. Every Man, in Proportion to his Share of Senſe, may acquire the Knowledge of it, as well here as in any other Place; learn to underſtand the Things, and you will find the Meaning,

ing, and the true Ideas convey'd by the *Hebrew* Words: And if there be any Obſervations and Experiments which have been truly made, they will anſwer the Words; and thoſe which have been falſely made, or falſely reported, and all the Deductions which have been made from ſuch as have been, or ſhall be falſely made or falſely reported, will appear to be only Imaginations, and not to correſpond with the Things and their Actions: And as the Ideas of Things out of this Syſtem are there convey'd to us by thoſe here, thence, and from no other Language or Knowledge can we have them; nay, even the *Greek* in the *New Teſtament*, which is a continued Reference to the *Hebrew*, muſt be underſtood by it: For had it been, as our Projector ſays, *Chriſt*, inſtead of ſaying, *John* v. 39, *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which teſtify of me*; muſt have ſaid—— ſearch the *Arabic*. And inſtead of what they did, writ, *Acts* xvii. 11. *And ſearched the Scriptures daily, whether theſe Things were ſo*, it muſt have been writ—— they ſearch'd the *Arabic*. And if there was no Writing in *Arabic*, then it muſt have been, Go and live among thoſe Thieves the wild *Arabs*, and learn

learn their Language, to learn to ſearch the Scripture, to prove me *Chriſt*, and confirm you in the Faith, *&c.* And after the Antichriſt *Mahomet* ariſes, and he and his Followers form Characters, and write a Law directly oppoſite to my Terms of Salvation, and my Rules of Living; let my Followers ſtudy the *Alcoran*, their Books and Writings, to the ſame End.

But to look back to the Beginning, tho' it would make a Man more wicked than the Devil, to ſuggeſt that there is any Ambiguity in the *Hebrew* Words made Uſe of in the Covenant between the *Elohim*, in Favour of Man, or in the Publication of the Conditions; I muſt obſerve, if there had been any Pretence to have ſuggeſted that, the Devil muſt appear very ignorant, who did not lay Hold of that Pretence, but was forced to uſe ſeveral groundleſs Aſſertions, to ſeduce a Woman.

If we view the late Times, what a pitiful Caſe is it, that this Treaſure in the *Alcoran*, &c. was not diſcover'd ſooner? How ſilly muſt the old Doctors and Schoolmen look, who ſpent their Time in diſputing about the Significations of Words in Tranſlations, *&c.* What Difficulty is there now about *Tranſubſtantiation*, &c. if there be ſuch Liberties in the Original?

It

It would border too near upon Treaſon, to propoſe this Uſage of Words among Men, in Covenants, Treaties, Oaths, *&c.* I ſhall only mention the poor, ſilly, fumbling Excuſes People have been forc'd to uſe, ſuch as Convenience, the Intereſt of the People or State, the Good of the *Catholic* Church, the Spirit of a Treaty, Equivocations, mental Reſervations, *&c.*

I have, in my other Writings, choſen the propereſt Words I could find, and explain'd every Aſſertion to avoid Ambiguity or Uncertainty: I have avoided that Trouble in this, and only driven at the Points. We can no more be cenſur'd about the Meaning of Words, till it be determin'd whether each, in the inſpir'd Languages, has the moſt or the feweſt; till the grand Point be ſettled, whether the Original, and what depends on it, which are the only Writings I value, be writ infallibly, or with the Liberties aſſign'd. They who aſſert thoſe Liberties, have no Right nor Pretence to make any ſuch Objections; and if they do, I ſhall avoid anſwering any of that Kind. If the Words relating to one Covenant there can be proved to have ſo many different Significations, 'tis no Matter to me what become of all other Words or Things.

But

But to the Time to come: Would not admitting this Liberty in the *Hebrew*, admit it in Words of all Languages which are uſed for *Hebrew* Words? Are not the Thirty Nine Articles, the Creeds, Confeſſions and Laws, in *Engliſh* or *Latin*, ambiguous enough? Do not Pleadings, Informations, Indictments, Impeachments, *&c.* ſufficiently ſhew, each of many Words admit of various Senſes? Would it not be a glorious Improvement for Libertines, Malefactors, *&c.* to introduce the Uſage of the *Arabic*, or Liberties from it, where each Word might be conſtrued in ſeveral Scores, many in Hundreds of Senſes? If there could be any Aſſurance beſides theſe Conjectures, this Aſſertion, and the Faith of *Mahomet* and *Mahometans*, that the Laws of *God* are to be thus conſtrued, or any tolerable Proof that the final Indictments would be drawn up in *Hebrew*, to be explain'd by *Arabic*; and that Pleadings in thoſe Languages, with thoſe Liberties, would be allow'd at the laſt great Aſſize; it would be well worth While for ſome Divines, and many Lawyers, who eſcape here, to ſtudy them in all their Latitudes; but till that Evidence appear, 'tis better to ſtudy the *Hebrew* to other Purpoſes.

But

If any one pleaſe to endeavour to reform the miſconſtrued or miſuſed Paſſages or Words in the *Arabic*, to thoſe in the Original, I am for it; but if he offer to make the Original bend to the *Alcoran*, he is qualified to be a *Muſſulman*, and I wiſh he were reform'd, or among them.

As the true Confeſſion was to be preſerv'd without Intermiſſion, or falling away, and reſtoring; as that was done more immediately in the Family of *Abraham*, before Writing, ſo was it to be preſerv'd by the Language of *Abraham*'s Poſterity, the *Hebrew*, after Writing, and in no other. *Pſal.* cxlvii. 19, *He ſheweth his Words unto Jacob, his Statutes and his Judgments unto Iſrael: He hath not dealt ſo with any Nation; and as for his Judgments, they have not known them.* St. *Paul* calls them, *Rom.* i. 2, *Holy Scriptures*; *ib.* iii. 1, *What Advantage hath the Jew? — Much every Way, chiefly, becauſe that unto them was committed the Oracles of God.* Notwithſtanding all the Fallings away, *God* had ſtill Confeſſors there, in the Tabernacle and firſt Temple, while they ſubſiſted; and afterwards, not only there, but in the Captivity, the Prophets, or *&c.* and after in the ſecond Temple, by thoſe who preſerv'd the Knowledge of the chief Points

Points in the *Hebrew* Tongue, wherein they could only be properly expreſs'd, till the coming of *Chriſt*, when another Confeſſion ſucceeded, and was engrafted upon it: So the falſe Confeſſion was to be confounded, becauſe Chriſtianity could not be planted, nor cannot grow, till theſe Sorts of Judaiſm and Heatheniſm were, or be deſtroy'd. And as that Language preſerv'd the Knowledge of that Confeſſion till it had brought forth the Fruit, ſo the Evidence of the Root, Stem, *&c.* of that engrafted Creed, was to be preſerv'd to all Poſterity, in that Language; and without preſerving the Knowledge of that Language, we cannot preſerve the Confeſſion of that Faith. By what other Means, or in what other Method *God* could have preſerv'd it, he, by his infinite Knowledge, may ſee; but I cannot ſee the leaſt Poſſibility how it could have been preſerved any other Way.

It was never intended that this Faith ſhould be tranſcribed into *Greek*, ſo *Chriſt* ſays, *John* v. 46, *For had ye believed Moſes, ye would have believed me, for he wrote of me:* Not only as our Notes in the Margin, in a Text or two, but throughout, as *Acts* x. 43, *To him all the Prophets witneſs*, &c. If they could have done it in

in that Language, they had no Occaſion to repeat theſe Things, for the Reaſon aſſign'd *Acts* xv. 21, *For Moſes of old Time hath in every City them that teach him, being read in the Synagogues every Sabbath Day.*

And as this Evidence is for the Preſervation of thoſe who conſider and make good Uſes of it, ſo is it for the Deſtruction of thoſe who neglect, or make bad Uſes of it: Againſt all the World, who ſaw the Miracles which *Moſes* perform'd, who heard the Voices, or ſaw the Appearances which made ſuch an indelible Impreſſion upon all People, when the Covenant was made, and who knew ſuch Writings were reveal'd by him, by which that Confeſſion and thoſe Services were eſtabliſh'd: Againſt all the Poſterity of thoſe People, and all others, who not only had the Account of theſe Things handed down by Tradition, but heard, and might ſee and know that thoſe Writings were preſerv'd, and thoſe Services continued among the *Jews*; beſides all other accidental Means of their Knowledge, of converſing with the *Jews*, who travell'd, were taken Priſoners in War, in the general Captivity, *&c.* and ſo diſpers'd to every Place: And as *John* v. 45, *There is*

is one that accuſeth you, even Moſes, in whom ye truſt. His Writings, which had recorded all the Miracles which were Credentials of them and the Terms of Faith and Salvation recorded in them, more immediately bear Witneſs againſt the *Jews* who at any Time neglected the Covenant and the Law, ſo fell into worſhipping of ſecond Cauſes: Againſt thoſe after the Captivity, who rejected the chief Benefit deſign'd by the Covenant, and preferr'd the temporal Part, the Shadow, the Letter, the Enjoyment of *Canaan*, and the Proſpect of a mighty Prince, who would releaſe them all from Subjection and Captivity, make their Kingdom flouriſh, and all other Nations ſubject to them: Againſt thoſe who made falſe Tranſlations of thoſe Writings, or falſe Paraphraſes upon them, to ſerve ſuch Points: Againſt all their Poſterity, till they rectifie thoſe falſe Tranſlations and Paraphraſes: Againſt the *Jews* who crucified *Chriſt*, and againſt them and all others who perſecuted his Apoſtles and Followers: Againſt the *Jews* who afterwards were in Poſſeſſion of theſe Writings, and gave various Conſtructions to each Word, to maintain their own Opinions, and who form'd Volumes of Oral Traditions, of Hearſay

Hear-ſay idle Stories, to wreſt, evade, or blind the true Meaning of thoſe Writings, till they reject them, and come into the Faith: Againſt the *Jews* who forged the Book containing the pretended Revelation of the Religion ſet up in *Perſia*, and afterwards the Book containing the pretended Revelation of the Religion pretended to be begun in *Arabia*, now infinitely extended: Againſt the learned Chriſtians in general, who muſt know they could never prevail againſt the *Jews*, till they had fix'd the proper Senſe to each *Hebrew* Word, and thereby determin'd every Point in Diſpute: Againſt all Setters up of Hereſies, who, 'tis certain, did not ſearch, or did not underſtand the Original: Againſt all Chriſtians who underſtand the *Chaldee* or the *Arabic*, and offer to produce falſe Evidence from them, and do not ſhew the Deviations from the Original, in Accounts pretended to be cited out of it, and the Alterations of Words deſignedly about the *Trinity*, in falſe Conſtructions, in changing them from plural to ſingular, *&c.* Againſt all Tutors, *&c.* who pretend to direct the Studies of, and inſtruct Youth for Orders, *&c.* and know not a Letter of the Rudiments of Knowledge: Againſt all Chriſtian Divines, who

pretend to teach what Men ſhould believe, without ever examining it: Againſt all Chriſtians who are, or may be able, and do not endeavour to underſtand what they believe, or ſhould believe: Againſt all who reject the Method deliver'd by Revelation, the œcunomical Part or Product of the *Holy Ghoſt*, and in the moſt blaſphemous Manner, as *Zerduſht*, *Mahomet*, and the moſt curſed Apoſtates, take upon them to act the Part of Prophets, and every Day give out more ſtupid Nonſenſe, if it be poſſible, than any of them ever did, for Dictates of the *Holy Spirit*: Againſt all who pretend, upon the Foot of Imagination, Reaſoning, Obſervations, Experiments, or *&c.* to give an Account of the Eternity of Matter, or of any other Commencement of Motion, Order, Forms, or *&c.* in this Syſtem, than what is therein reveal'd: Againſt all who ſet up any other Philoſophy, Agents or Powers: Againſt all who pretend to deny a future State, or offer any other Method to attain Happineſs in that State, or pretend to give us any other Account of that State: Againſt all who will not receive or admit the Deſcriptions and Repreſentations of the Eſſence and Perſons exhibited by it: Againſt all who pretend to give any other De-

Definitions, Repreſentations, Images, or Ideas of the Eſſence, and the Perſons exiſting in it: Againſt all who by Raillery, Words, Writings, Encouragements, Rewards, Threatnings or Force, divert Men from that Confeſſion, or propagate any other Confeſſion. This is the Charter-Party by which Men will be judged: Every one who will go into *Abraham*'s Boſom, muſt have his Confeſſion. The Goſpel is but an Account of the Completion of the two Articles, on the Part of the *Elohim*, the Suffering of *Chriſt*, and Miſſion of the *Holy Ghoſt*, and what was previouſly neceſſary, or, in Conſequence. The State of Man; the Part which he was from the Beginning to act, is ſet forth in this; was not, nor could have been, ſet forth in a later Language.

There are a great many Things to be ſaid, in Excuſe for a Man who does not underſtand the Evidence for the Foundations of our Faith, when he ſees it attack'd by Men even of leſs Knowledge than himſelf, if he uſe the beſt Arguments he is Maſter of, to defend it; but nothing at all for a Perſon who knows that *Chriſt* referr'd him to the *Hebrew*, and never promis'd to give us that Evidence over again in *Greek*; and who knows he never at-

tempted to qualifie himſelf to examine the Foundations: If he preſume to attempt to demoliſh them, and ſupport a Scheme ſet up by thoſe who knew as little of the Matter as he does, or to ſet up a Scheme of his own, and to have the Impudence to aſſert, that it is the Senſe of the Scriptures, when he knows that he could not read, much leſs underſtand, thoſe very Parts of the Scriptures which ſettle thoſe Foundations.

Would not you look upon a Pettifogger, who only underſtood *Engliſh*, and could read a Letter, that your Friend at his Death order'd to be writ, to let you know that certain Conditions were perform'd, whereby a great Eſtate deſcended to you, as an impudent Fellow, who rather than let you employ a Lawyer, ſhould perſuade you to give up your Title to that Eſtate upon a Suggeſtion; that becauſe the Deeds of Settlement were writ in *Latin*, no body could underſtand them, nor ſo much as know who, and how many there who join'd in ſettling the Eſtate, or were Granters?

If it had not been neceſſary to confound the falſe Confeſſion by the *Confuſion of Tongues*, and the *Jews* had preſerv'd their Language, and not fall'n into their apoſtate

ſtate Notions; and the People then mix'd with them, and the neighbouring Nations had underſtood and ſpoken *Hebrew*, and *Chriſt* had taught the Diſcourſes had been made, and the Apoſtles had writ in *Hebrew*, let any one conſider how the Caſe in diſpute about the Trinity would have ſtood: And ſince the then State of Things made it neceſſary to write in *Greek*; and as the Tranſlation of the LXX has ſettled the Uſage of thoſe Words, and ſhew'd which ſtand for which: And ſince they now quibble upon *Greek* Words, without diſputing the Meaning of the *Greek* Words, which as I have ſhew'd could not anſwer the Meaning of the *Hebrew*, tranſlate them by thoſe Rules back to the Foundation, the *Hebrew*; and there is an End of thoſe Diſputes.

I hope it will be allow'd to be a Bleſſing, that we need not be at any Trouble to ſeek for the Foundation of our Faith, nor at any Uncertainty where it is; and that we have it in a ſhort Compaſs, in one Language, in one Book, nothing to interpoſe with it, nothing to make it diſputable, infallibly writ, and ſo no doubt what it is: And whoever offers to introduce or admit any thing in Competition with that, or to make that ambiguous; whatever he thinks,

thinks, I think him an utter Enemy to Mankind.

The *Mahometans* will ariſe in Judgment againſt modern Chriſtians, and condemn them: They, as thoſe of all other Religions have done, in the firſt Place teach their Youth their Law or Religion in the Original; we teach Youth the confounded ſenſeleſs Parts of the Heathen Religions, becauſe Schoolmaſters do not underſtand *Hebrew*, and ſay the Heathen Languages are not pure enough in any thing that has been writ about Chriſtianity; ſo, except good Senſe get the better of Education, they continue all their Lives confuſed ſenſeleſs Atheiſts.

Before the Gentleman hinted at affirms his Aſſertion, or ventures to make another ſuch, there is room for no more; it would not be amiſs for him to adviſe with ſome Church Lawyer, whether undermining or denying the underſtanding of the Scriptures does not call in Queſtion the Reaſons our Anceſtors had from them to begin and eſtabliſh the Reformation, becauſe it ſtands upon the Authority of them; and if they or we underſtand them not, their Authority is a Paradox. And whether it is not ſtripping his Majeſty of his Title

Title to the brighteſt Jewel in his Crown, *The Defender of the Faith*; and that which came by the Reformation, the Head of the Church; becauſe there are ſome Things which may draw a Man into a *Præmunire*.

FINIS.



THE

THE NAMES and the ATTRIBUTES OF THE TRINITY OF THE *GENTILES.*

AS I have given an Explanation of the Names, and ſome of the Attributes of the Objects which the Heathens worſhipp'd, in the Second Part of *M. P.* which concern'd the Subjects there treated of, which as God tells us. *Deut.* iv. 19. xvii. 3. 2 *Reg.* xxiii. 5, *Was the Light of the Sun, the*

Light of the Moon, the Light of the Stars, and all the Hoſt of Heaven. Iſa. xli. 29, רוח *ſpiritus* & תהו, the looſe Parts in Fire and Light, נסכיהם *conflatilia eorum* (their Princes) of which their molten Images were Repreſentatives, and moſt ſo, as they thought them melted and form'd by theſe Gods. *Epiſt.* of *Jer.* i. 9, *They make Crowns for the Heads of their Gods.* ℣ 60, *Sun, Moon,* &c. ℣ 63, *But theſe are like unto them neither in Shew nor Power.* The Author of Wiſdom, *cap.* xiii. tells us what it was they took for Gods; and next Chapter tells us an idle Story, how Idols came into the World, by making Figures of dead Children, and Images of Tyrants, and other ſilly Reaſons about worſhipping of Beaſts and other Creatures. *Morinus de Ling. primæva, p.* 133, *Quin ipſi Caribæ ferociſſimi qui literis & ſcriptura carent— eos vocari— & Deum Cemim ſive Chemim,* i. e. שמים *Cœlos,— Hierocl. in Carm. Pythag. p.* 275. *Decet ergo veram nominum Interpretationem in rebus æternis quærere; idque in divinis earumque præſtantiſſimis. Quo fit ut* Jovis *nomen Symbolum quoddam atque imaginem Opificis naturæ voce ipſa exprimat: Cum qui primi nomina rebus indiderunt, propter ſummam ſapientiam, velut ſtatuarii quidam optimi, nominibus ipſis*

ſis tanquam formis vires earum indicarint. Effecerunt enim, ut quæ in voce nomina exſiſterent, cogitationum Symbola fierent, quæ animo continentur; cogitationes autem ea indicarent quæ cogitarentur, &c. *J. Leo Afric. Deſcript. p.* 135. *Horum inſignis quidam fuit Doctor quem El Boni appellarunt, qui illorum regulam, orationes, & quadratas tabellas compoſuit. Quod quidem opus cum vidiſſem, judicavi eam artem plus affinitatis habere cum magica quàm Cabala.* —— *Tertiam partem Sirru Laſmei Elchuſne vocant; hæc virtutes enumerabat quas nonaginta novem Dei nominibus ineſſe dicunt, quam Romæ penes Venetum quendam Hebræum vidiſſe memini. Buxhorn Quæſtion. Rom.* —— *p.* 7, *Adeo ut* πολύθεια *omnis nata ſit ex rerum, quæ à natura ſunt, & videntur, diverſitate. Witz. Ægypt. p.* 89, *Plutarc.*— Deos *aut* Dæmones *magnos, quorum virtute rerum natura gubernetur.*

The Names, and ſome of the Attributes of the *Elohim* in the Eſſence exiſting, are taken from the Names and Attributes which the Heathens gave to the material Repreſentatives and Agents of the *Elohim*, for their Operations in Matter, and are claim'd or reclaim'd by the *Elohim*, or ſacred Penmen. *Firſt*, by ſhewing that thoſe

Agents are his. And, *Secondly*, by the ſame Words which they us'd for Attributes to thoſe Agents, or Words of nearly the ſame Signification, which expreſs'd thoſe Attributes more perfectly; and by ſhewing that they had Right to the ſame Attributes in the ſpiritual Empire, or over the Souls of Men, as thoſe material Agents had over the Bodies of Men or Matter, in ſuch Points as there can be any Similitude or Compariſon made between Soul and Body: And as Believers had named ſome Cities in Memorials of Attributes; as *Gen.* xiv. 7, So the Heathens call'd their Cities after the Names of their Gods. *Numb.* xxxii. 38. *Jer.* xi. 13, *&c.* And as the Believers had named Cities, *&c.* in Memorial of Events paſt or to come, by the extraordinary Goodneſs or Power of their *Elohim*; as *Gen.* xix. 22, צוער. xxii. 14, יהוה יראה. xxv. 11, באר לחי ראי. xxvi. 20, עשק. ℣ 33, שבעה. xxxii. 30, פניאל. xxxv. 8, אלון בכות. *Exod.* xvii. 15, יהוה נסי. So the Heathens had pretended to do on their Side; ſo were the Names of Men on each Side.

And as thoſe inſerted in the ſaid *M. P.* and the reſt, tho' many of them be but occaſionally nam'd in Scripture, and not ſeemingly with any Deſign to inſtruct us, will

will give not only a clearer Light into that Affair than all that has been writ deſignedly, and is preſerv'd in all other Languages: Nay, as that Matter was wholly in the Dark, I may ſay the firſt and only Light. And as that will ſhew the Difference between the *Hebrew* Tongue, writ by a divine Hand, and all other Writings writ by human Hands, not only the Certainty in the *Hebrew* Names of the Attributes of the Deities in Oppoſition to thoſe in other Tongues; but the Certainty and Beauty of the Deſcriptions in Oppoſition to thoſe in the Poets, *&c.* I think proper to inſert thoſe, and all others I meet with, in ſuch Order as the Subſtance, and the Diſtinctions, and Attributes may be view'd and conſider'd in one Series of Succeſſion. And as the true *Elohim*, in their great Mercy to Believers, were, as Men would expreſs their Actions, forced to alter the Courſes or Series of theſe Agents and Powers, to prove that he form'd, directed, and controll'd them: I ſhall refer to what I have hinted upon theſe Points, and inſert a few of the Claims they have order'd the divine Writers to make for them, under each reſpective Name or Attribute, or at the End of each Claſs in thoſe Words, or Words which comprehend them; whereby the

Occaſion and Reaſon for many ſeemingly irregular, incoherent, and ſtrange Expreſſions, Declamations, and Exhortations in the ſacred Writings, will appear not only to be neceſſary and uſeful, but ſublime, beyond Conception. There are not only many Expreſſions in Scripture which refer to theſe Names or Attributes of their *Elohim*, but alſo many which refer to their Repreſentations, Services, Cuſtoms; nay, even to their Imaginations or Dreams in this Worſhip; and not only as reclaim'd, but as deſcriptive in the Prophecies, which might eaſily be digeſted.

There are ſeveral Places in Scripture which have been ſuppos'd to aſſert, that the Heathens worſhipp'd Images of Gold, Silver, *&c.* which they form'd or made. I am to obſerve, that this is only for want of taking in the whole Speech, and underſtanding the Method of Speaking, and the Subjects which are ſpoken of: As all theſe Images were Emblems of the Names, or of the Powers in them, after the divine Writer has enumerated the Images, *&c.* he in Effect ſays, they have no other Objects of Worſhip, but thoſe which they have made, becauſe *Jehovah*, *Elohim*, created, made, form'd, *&c.* the Names; as *Exod.* xx. 11. 2 *Reg.* xix. 15.

15. 1 *Par.* xvi. 26. *Iſa.* xl. 20. So it concludes, *Pſal.* 115. xv. *The Names of the Names are to Jehovah.* To ſhew the Emblems of theſe Powers would alſo contribute vaſtly to explain many Paſſages in Scripture, which are accommodated to them; but that would ſwell this too much; for Reaſons often mention'd, I ſhall not be too tedious; and becauſe ſomebody will hereafter make a Collection of all the reſt of the Texts in Scripture, and digeſt them under each, and ſo take in what I have omitted.

If one were to examine the (*Hebrew* Scriptures) Letters between a careful, loving Father, and his only hopeful Son, while the Father himſelf was Tutor; ſee what Directions he gave him at Home and Abroad, how he enquir'd into his Conduct, how he reprimanded him, or order'd him to make Acknowledgments, or be chaſtiſed for every Crime, and ſo every Crime, *&c.* to be recorded in thoſe Letters; and Letters from the ſame Father to another Son who had deſerted him, and ſee how ſeldom, or how few of his Crimes he takes Notice of (the Prophecies againſt the Heathens) which, as *Iſa.* xlvii. 6. *Obad.* v. 10. *& al.* were moſtly for their Barbarity to their elder Brother, when under his Fa-

Father's Diſpleaſure, and in Diſtreſs: One might think the Deſerter had fewer Crimes than the other; but the Complaints againſt the Deſerter, and againſt any Crime of that Kind in his Favourite Son, are comprehended in Sentences which were not underſtood, and are innumerable, and are ſhew'd by ſhewing what the Crimes were.

Tho' the Three Names are diſtinguiſh'd by their Condition, and tho' many of the Attributes are immediately perform'd by One or Two of the Three conditional Names; yet as the whole Subſtance acts jointly, or all the Three Names join in the Action of each, or in an Action which we call an Attribute, they take in the Three, and call not only One of the Three, or a general Name of Power, Rule, or *&c.* but every deſcriptive Attribute, their *Elohim*, as the Prophets did by the *Elohim* of the Eſſence exiſting. This, and ſeveral other Things, ſhew, that the Heathens, for a long Time, retain'd ſome of the true Epithets, and a Mixture of the true Religion; and that they, by Degrees, not only loſt the Knowledge of the firſt Cauſes, but of the ſecond Cauſes; and at laſt only paid Service to they knew not what. *Hoſ.* xiii. 2, בתבונם, *In their Intelligence,*

telligence, *Underſtanding*, *Reaſoning*; they did this, as all who err do.

We are not to imagine, that the People of each Place, who gave the Name of One of the Three, or a Name of Rule or Dominion, or the reſpective Attribute, to the Temple, did not there pray for every Thing they wanted, under every other Name or Attribute which is mention'd elſewhere, or which they thought the Names had Power to grant; but, as we have but the Hiſtory of that one Country, it ſeems as if there were a Hand of Providence in the Naming of them, that we might know what the People attributed to them, and know the Reaſon why the *Elohim* of the Eſſence exiſting, who has all the material Powers, beſides the ſpiritual Powers, attributed to them, had but one Temple. Whether the People of other Diſtricts, which belong'd to other Temples, flock'd to the Temple where ſuch a Power was attributed, to pray for what ſuch Attribute expreſs'd, as ſome do now, is likely, tho' it does not appear.

As ſome of the Names of Attribute are compounded, and the Tranſlators never intended to let us underſtand the Conſtruction of them; and as we have not yet ſettled Rules for that Part, nor for the moveable

moveable or changeable Vowels in them; and as a very few of theſe attributory Names might be form'd among the Heathens, after their reſpective Languages had undergone ſome Alteration, where a Name of Attribute is capable of being compounded of different Words, or ſuch a Name ſeems to be alter'd from the *Hebrew*, and is liable to be conſtru'd two different Ways, I ſhall inſert it in two Places.

The Conſtruction which People put upon the Promiſes and Performances of *God* to, and the Threatnings and Executions againſt the *Iſraelites*, are perverted, and the Senſe of thoſe and all the Expreſſions of Claim, to the preſent Age, have been loſt. The Conteſt was not whether they ſhould have more Land than they needed, or the Land ſhould bring forth ſuch Abundance as to afford them Plenty, or Means of Luxury, ſo as to hire them to be good, for filling their Bellies; or whether others ſhould take away Part of the Lands they had, or the Fruits of it ſhould be diminiſh'd or deſtroy'd, to puniſh them for being wicked; but, to convince their Minds, make them act like Creatures who had Souls: He promis'd and gave them the Land, to ſhew them that he was ſuperior to the *Elohim* of the Heathen: He fre-

frequently, almoſt continually, promis'd and gave them Products out of Courſe, or reſtrain'd them, contrary to the ſettled Actions of theſe Agents; to convince them that he controul'd thoſe Powers, made them produce much or little, as he pleas'd, and when he pleas'd; and frequently inſerts his Claims in every Article, to reclaim them to the Knowledge and Love of, and Dependence upon him; to make them underſtand and remember that theſe were his Agents, and his Power, in giving them thoſe mechanical Powers; and conſequently his preſent Power, in controuling them: To induce them to ſtick to the Covenant with him, not to put any Truſt in thoſe Powers, which could do nothing for them but as he pleas'd here, and would have no Being hereafter: To take *Jehovah* for their *Elohim*, and perform the typical Rites of Sacrifice, *&c.* at his Temple; to obtain the Benefit of the Attonement promis'd for them; ſo that they might not only proſper here, but enjoy the Bleſſings of his Preſence hereafter, typified by thoſe Shadows here. Several Inſtances of this are beautifully expreſs'd 1 *Kings*, viii. in *Solomon*'s Prayer, at the Dedication of the Temple.

As

As many of the Miracles, or Acts, contrary or ſuperior to the ſettled Courſe of natural Agents or their Actions, were offer'd in Evidence, to prove that the Eſſence exiſting had Power to controul the Courſe in which thoſe Agents moved Things, or to alter or ſuſpend their Courſe of Action, or to perform Acts which they had no Power to perform, and thereby convince all, that thoſe Agents were not to be confided in, or ſerv'd, and thereby preſerve thoſe who ſtood, from deſerting to ſerve thoſe Powers, and reclaim or bring back thoſe who had deſerted from the Eſſence exiſting, and ſerved them: And ſome alſo to be an Evidence of the Veracity of the Perſon by whoſe Appointment or Power they were perform'd, to eſtabliſh the Meſſage, Commiſſion, Declaration, or Doctrine he offer'd, either to Believers or Unbelievers. When it was to ſettle a Point in Conteſt, it was fix'd to that Point, and *God* was to ſhew himſelf Maſter in that Point. When it was to perform a Condition, it was conform to Cuſtom, or at the Option of the Perſon or People to, or with whom the Engagement was made. When it was to confirm the Authority of the Perſon, they were ſuited in general to the Intent of the Miſſion, or to the State

or

or Circumſtances of the People before whom they were immediately perform'd, that is, to the Degree of Knowledge they then had of the Operations of thoſe Agents, when they underſtood them all, in thoſe which they thought the greateſt. When they had loſt the Knowledge of the great Operations, and only confided in them for the leſſer, and even underſtood not the Manner of their Operations in thoſe, they were ſuited to thoſe Actions which they then worſhipped them for, or which they knew the moſt of; and ſo according to their immediate Neceſſities or Wants. The antient Heathens underſtood the Actions of thoſe Agents in all their great Operations, in the Irradiation, the moving the Orbs, in raiſing Water, *&c.* and as they ſuppos'd *Jehovah* had left this Syſtem, and all thoſe, and the ſmaller Operations, to theſe Agents, and therefore had neglected the Services to *Jehovah*, it was neceſſary to ſhew them that he was ſtill preſent in Power here, and at Pleaſure controul'd all thoſe Operations; and that the Services were to be paid to him; and that they were to believe ſuch as had Power to juſtify themſelves, and prove their Miſſion by thoſe Miracles: And the Prophecies which they publiſh'd

to

to the *Jews*, and related to them, were in groſs, that they ſhould be happy while they follow'd *Jehovah Elohim*, and miſerable, if they rebell'd: And thoſe to the Heathens, which were chiefly, that he would at this or that Time deſtroy this or that Nation; and ſo ſhew'd he had Power over the Adminiſtration of Kings, the Succeſs of Armies, *&c.* and were publiſh'd to convince them that he over-rul'd their Gods, and of his Interpoſition here; to both *Jew* and *Gentile*, that *Chriſt* was to come and redeem Man from Death and Sin, and all that was precedent or conſequent, and neceſſary to be predicted upon that Affair. But when *Chriſt* came, Things were in another State; the Knowledge of theſe Agents, in all their great Operations, was loſt; they did not know what acted, what was paſſive, what moved, or what ſtood ſtill, except the Winds, Seas, or *&c.* ſo that a little after, if we can believe the Writers, they were frighted at a natural Eclipſe; ſo ſhewing, ſuch Miracles as had been antiently ſhew'd to them, then had been to no Purpoſe. They had few other Objects of Worſhip then, but thoſe who were to give them immediate Neceſſaries, and Health to enjoy them; or to deliver them from immediate, viſible Dangers.

It

It was uncertain then, not only which were Gods, but whether there were any or none; and they only wanted Proof that any acted, as *Acts* xiv. 11, *And when the People ſaw what Paul had done, they lift up their Voices, ſaying, in the Speech of Lycaonia, the Gods are come down to us, in the Likeneſs of Men*; ib. xxviii. 6, *They changed their Minds, and ſaid, that he was a God.* It was moſt proper for *Chriſt* to perform ſuch Acts or Miracles before the Heathens, as they attributed to their then Gods, metamorphoſing, feeding, healing, delivering them in Storms or Dangers at Sea. The Miracles to the *Jews* were to ſhew, that he was the Perſon who was to come, that he had Power over the Devils who had tempted and made Man fall, and become ſubject to Death and Puniſhment; that even they were not only forced to ſubmit and obey him, but to own and declare who he was; nay, even that he had Power to puniſh them, for ſeducing Man, *&c.* that he had the Power of forgiving Sins, and, by healing all Diſeaſes, to prevent Death, and even raiſe others and himſelf from the Dead. The Prophecies of *Chriſt* extended not only to thoſe then alive, of his own Death and Reſurrection, the Perſecutions, the Deſtruction of the Temple,

and the irrecoverable Diſperſion of the *Jews*, but to all *Jews*, *Heathens*, and *Chriſtians* to come; none of his or of his Apoſtles more eminently than thoſe of *Antichriſt*; which was then begun by the apoſtate *Jews*, and has been propagated by them, and is eſtabliſh'd upon their Foundations. 1 *John*, ii. 18, *As ye have heard that Antichriſt ſhall come, even now are there many Antichriſts*, &c. ℣ 22, *Who is a Liar, but he that denieth that Jeſus is the Chriſt?* He is *Antichriſt*, that denieth the Father and the Son, *&c. John* iv. 3, *And every Spirit that confeſſeth not that Jeſus Chriſt is come in the Fleſh, is not of God: And this is that Spirit of Antichriſt, whereof you have heard that it ſhould come, and even now already it is in the World.* 2 John i. 17, *For many Deceivers are entred into the World, who confeſs not that Jeſus Chriſt is come in the Fleſh: This is a Deceiver and an Antichriſt.* And of the poor Creatures that run about oppoſing him, and are ſuffer'd to try the Inclination of the People, as the *Canaanites*, who were left in the Land of *Canaan*, were to try the *Jews*, and to make thoſe who ſtand ſhine more glorioufly.

If it were poſſible that we could produce what concern'd the Names, the Images,

ges, Inſignia, Emblems, Ornaments, Temples, Altars, and their Apparatus, the Habits and Ornaments of their Prieſts, an Account of the Covenants, with Sacrifices, Services to, and Dances, Games, in Imitation of, their Courſes and Actions; and of the Speeches the Prieſts and People made in Confeſſions, Praiſes, Hymns, Prayers, to theſe *Elohim*, for giving Life, Neceſſaries, Victory, and all the other Attributes; and the pretended Declarations of the Wills of theſe *Elohim*, by their Prieſts, Prophets, Obſervers, *&c.* by ſuch Signals as they pretended to underſtand, or which they pretended were reveal'd in their Way, and which are expreſly tho' ſummarily contain'd in the following Epithets and Attributes, given by the antient Heathens to them before Writing, or while the *Hebrew* Tongue was preſerv'd, and they underſtood, and we might underſtand, what they ſaid and meant; you would underſtand the Reaſon why all theſe Speeches in the Bible were made to, and of the Eſſence exiſting, the *Elohim* of the *Jews*: As thoſe cannot now be retriev'd; if any one, either from the Motive of retrieving the Meaning of the Heathen Books which are left, or to ſhew the Reaſon for, and illuſtrate the Paſſages in Scripture, would

be pleas'd, as I have done, to rummage over a great Part of what has been ſince, and is preſerv'd; and to do what in many I, in this Article, have neglected, and cannot now ſubmit to retrieve, becauſe I hope I can do ſomething of greater Service; I mean, to extract the beſt of the imperfect Accounts ſince the Confuſion of what is above mention'd, and of their Oracles, Inſcriptions, and what has been added ſince, and inſert them under their Names or Heads, in Claſſes, as I have done ſome of thoſe Claims, *&c.* in the Scripture. Tho' there will be abundance of Inconſiſtencies, and abundance of Imagination and Falſhood in human Writings and the later Languages; as we know what *God* did by his immediate or ſpiritual Power, and what he order'd theſe Agents to do; what he did by thoſe Agents; ſo what they did, and what they could not do; it would be eaſy to ſort the Material from the Spiritual, the Real from the Imaginary, *&c.* And tho' there would be ſome Difficulty in ſorting them into Heads or Attributes, yet as theſe, in the main, would direct him to place them pretty near their ſeveral Claſſes, they would in groſs, ſhew the Meaning of all their Actions, Speeches, *&c.* and why the Appearances, Miracles, Deſcriptions, Speech-

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es, *&c.* in the Bible, were recorded; and even their Confuſion, in miſtaking the Attributes of each, would not only prove what I have deduced, tho' ſome of the Expreſſions might equal the poor Performances in our Tranſlations, which I have been forced to cite; but make thoſe who have pretended to ſhew their Perfections and Beauties, when ſet againſt thoſe in the *Hebrew* Text, aſham'd of them, and of their Judgment; and would for ever determine where Truth, Knowledge, Perfection and Beauty, were to be found: And tho' the Claims, *&c* I have inſerted, ſhew this ſufficiently for my preſent Purpoſe, the Uſe of this Undertaking, till that is done, will appear clearer to thoſe who have made Searches among thoſe Books, than to others.

שם
שמים
בית ישמת
בית ישמות

THE two firſt, mention'd *Gen.* xi 4, the Name, the Names, explain'd under שמים in *M ſine P. p.* 183. The third, *Joſ.* xii. 3. The fourth, *Joſ* xiii. 20, the Temple of the Name, or Names, or of the Subſtance of the Name or Names, explain'd

in the ſecond Part of *M. P. p.* 56, which is expreſſive of the three Conditions of that fluid Matter commonly call'd the Heavens, in FIRE, LIGHT, and SPIRIT; of which in their Order.

I have ſhew'd in the ſecond Part of *M. P.* p. 77, *& al'*, that Subſtance and Space are the ſame: So as the Name as a Subſtitute and the Subſtance is the ſame: The Place and the Name are the ſame; and the ſame Letters in *Hebrew* שם are Place and Name; and one Species of Matter or Subſtance is by Eminence upon ſeveral Accounts the chief Root for both. But in the Perfection of the Contrivance, and of the Uſage of the *Hebrew* Tongue, they differ. There are of this one Subſtance three Names, of Condition, of Office, of Action, of Repreſentation, *&c.* in one Place. So the Root ſingular, or without Alteration, or adverbially, is us'd for the Name, or the Subſtance, or the Place. But plural שמים frequently, and maſculine by Way of Eminence for theſe Names; and ſo for the Placers, as *Iſa.* v. 20, שמים *Ponentes* twice. And as this Subſtance is made in other Words the Ruler of Motion, the Placer or Diſpoſer of Matter within it; or plural, the Placers or Diſpoſers of Matter within them: The ſame Letters gene-

generally, ſometimes as Rules vary them with a *Vau* or *Jod* between, are to *place* or *diſpoſe*. And tho' this Word is not us'd in their Commiſſion; yet as the Heathens under this Word have made them the Placers, the Diſpoſers, which in Matter are the ſame as Rulers; ſo this Word is us'd in Oppoſition, or to reclaim this Power in the placing or diſpoſing almoſt every Thing in this Syſtem: So in the Emblems in the Tabernacle, Temple, Services, *&c.* And as the bare Place or Places, Thing or Things, as it or they is or are placed without Inhabitants, Ornaments, Cultivation or Improvements, or ſtript of them, is expreſs'd by this Word ſingular frequently, ſometimes by Way of Augmentation with the *Mem* doubled, ſo plural *fem.* *Pſal.* xlvi. 8, שם שמות *poſuit ſolitudines*; explain'd in this Senſe *Ezek.* xxxii. 15, xxxiii. 28, xxxvi. 34. And as one of the Names for ſuch a Place, *viz.* ישימון, and theſe Objects of Worſhip have a *Jod* prefix'd, they would make that a Root. But Roots are not taken from Names, but Names from Roots: And a Prefix of *Jod*, *Tau*, or *&c.* frequently does not alter the Root. If any Objection be made to that, making them compound of the Word and יש cannot be diſputed. Tho' theſe Differ-

ences in Meaning are evident in Relations or Sentences, yet not ſo when the Word is found alone; and whether the Heathens intended Name or Names, Diſpoſer or Diſpoſers here, 'tis not material. The Words are clear'd when join'd with others, and I ſhall put theſe as they appear to me, ſome here, and one hereafter. But notwithſtanding this, the reprobate *Jews*, not content with making שמים Names in the LXX what the *Greeks* expreſs'd them by frequently ſingular, and ſometimes, when they pleas'd, plural, as 1 *Par.* xvi. 26; 2 *Par.* xxviii. 9, *&c.* To avoid the Idea contain'd in the Word, which, eminently *maſc.* in the plural, is theſe Names, and other Names in the *feminine.* One Vagabond, curs'd and baniſh'd for this Crime, calls himſelf *R. Selomoh* (cited by — *P.*) ſays 'tis Dual, from Waters above and below: That 'tis compounded of אש and מים, another of שאה and מים ſo with a Point on one Side, to ſignifie Name; on the other Side, to ſignifie to place. But *R. Moſch. ſed præſtat ad* שמה, *ut ſupra* שם *Nomen, referre, quod regimen, plur. & affixa cognata ſatis oſtendunt.* M. Q. *componunt ex* שם *ibi, &* מים *Aquæ, al.* שמים *Cæli a Terra remotiſſimi; ſicut* שם *locum remotum ſignificat; & dicunt formam*

dualem denotare Diſtantiam a Terra utrinq; æqualem vel duos mundi polos circa quos Cælum circumvolvitur. Aben Ezr. שמים *dicit eſſe duale, ex* שם *q. d. duo loca, quibus Cæli intelliguntur propter duos polos.* (Note every one of the Reaſons aſſigned are falſe in Fact.) Tho' all the Languages which have preſerv'd Footſteps of the *Hebrew* uſe this Word for the Names, and even the *Jews* themſelves in their private Writings, and even ſince *Chriſt*, as under this Word. *Caſt.* p. 3773. *Æthiop.* —— *Congregatio trium nominum*, i. e. *Eccleſia Chriſtiana a cultu S. S. Trinitatis I. L.* Yet ſuch Stuff as this has been taken upon ſuch Evidence, rather than take the Trouble of ſearching and truſting their own Senſes. We have many reproachful Accounts from thoſe who have been ſet up for wiſe Men, and have allow'd the *Ægyptians* to be wiſe Men, that they worſhipp'd Onions. That is no more than that before Writing was, they made that Root an Emblem of what they worſhipped, ſo ſacred. And *Numb.* xi. 5, we find שומים mention'd among the grateful Sorts of Food the *Iſraelites* eat in *Ægypt*. They tranſlate that ſome Species of Garlick, and בצלים Onions. We cannot determine what Species each was: But our Onion is a perfect

Emblem of the Diſpoſition of this fluid Syſtem, ſuppoſing the Root and Top of the Head to repreſent the two Poles: If you cut any one tranſverſe or diagonally, you will find it divided into the ſame Number of Spheres, including each other, counting from the Sun or Center to the Circumference, as they knew the Motions or Courſes of the Orbs divided this fluid Syſtem into; and ſo the Diviſions repreſented the Courſes of thoſe Orbs.

I ſhall add, that this Word Singular is us'd for *Jehovah*. *Iſa.* lix. 19, *Et timebunt ab occidente nomen Jehovah*. *Levit.* xviii. 21, *Thou ſhalt not pollute* את־שם, *the Name of thy Elohim, I Jehovah*. *Exod.* xx. 7, COMMAND. iii, *Thou ſhalt not apply the Name of Jehovah, thy Elohim, to vain*, or created *Things*. *Exod.* xxiii. 21, *audi eum— quia nomen meum in interiori ejus*. And Plural, for the Names or the *Elohim*, as the Context determines. As *Gen.* xxiv. 3, 7, *In Jehovah the Elohim*, of the Names. *Deut.* x. 14. 1 *Reg.* viii. 27. 2 *Par.* ii. 6. vi. 18. *Neh.* ix. 6, *To Jehovah the Elohim, the Names, and the Names of the Names*. *Pſal.* cxv. 16, *The Names of the Names to Jehovah*. *Pſal.* xix. 2, *The Names declare the Glory of the Elohim*. *Deut.* xxxiii. 26, *There is none like unto the Elohim of Jeſhuron*,

ron, who rideth upon the Names in thy Help, and in his Excellency on the Sky. Pſal. lxviii. 33, *To him that rideth upon the Names of the Names of old. Eccl.* v. 2, *For the Elohim in the Names, and thou on Earth. Lam.* iii. 41, *Let us lift up our Heart with our Hands unto* אל בשמים *the Irradiator in the Names.* ℣ 66, from under שמי יהוה, the Names of *Jehovah. Pſal.* xx. 7, *He will hear me from his holy Names. Dan.* ii. 28, *But there is a God in the Names which revealeth Secrets.* Pſal. lvii. 5, 11, *Be thou exalted, O Elohim, above the Names. Deut.* xxxii. 40, *For I lift up my Hands to the Names, and ſay, I live for ever.* The ſame as *Iſa.* xlv. 23, *I have ſworn by myſelf.* So *Dan.* xii. 15, *When he held up his right Hand and his left Hand to the Names, and ſware by him that liveth for ever.* I have deſcribed their Dominion in this Syſtem. I ſhall add, *Gen.* xlix. 25, *Who ſhall bleſs thee with the Bleſſings of the Names above. Deut.* xxxiii. 13, *Bleſſed of the Lord be his Land, for the precious Things of the Names, for the Dew, and for the Deep that coucheth beneath.* I have ſufficiently ſhew'd, that theſe Names were claim'd or reclaim'd by Creation, Formation; by Miracles, or making them act contrary to their regular Courſes, and by Cautions;

Cautions; as *Deut.* iv. 19, *Leſt thou lift up thy Eyes to the Names*, &c. The firſt Confeſſion in falſe Worſhip was made under theſe Names: And 'tis ſaid that was their Pretence, that Part of the Honour ſhould be paid to the Subſtitutes, Miniſters. 'Twas then in a Mixture, between the true and falſe Names, as the Word *Babel* expreſſes. The next Step was Diſſention and Separation, which ſplit theſe three into the following diſtinct Names and Attributes.

I am to obſerve, that, as I have ſhew'd, God ſays, *Let the Earth roll round and proceed in a Circle*; ſo 'tis ſaid, 1 *Par.* xvi. 31. *Pſal.* xcvi. 11, *&c. Let the Names* שמח *rejoice.* As I have obſerv'd frequently upon other Places, they have here apply'd the Idea carry'd to Spirit from Matter, and neglected the Idea which is in the Matter. Theſe Names cannot rejoice: But they can dance forward and backward in Lines, ſo circulate. *T. clareſcere, lucere. R. Pag. Merc. claruit, luxit. Prov.* xiii. 9, *Unde & Lucis nomine ſæpe Proſpera & Læta ſignificantur*, &c. From whence the Idea was taken and apply'd in their chief Service. *P. Et eſt ſermo comminatorius, inquit, R. Dav. in lib. Radicum. Ac ſi. d. Lætare, & videbis quid eveniet*

in

in noviſſimo tuo. Et ſic Ham. iv. 4, *Venite in Bethel, & prævaricamini* (rebellate) *& Jech.* xx. 39, *Unuſquiſque ad Idola ſua venite, colite. Prov.* v. *verſu* 18. ושמח, *& Lætare de muliere (vel uxore) adoleſcentiæ tuæ.* This Action with Women is expreſs'd by the Word מפלצת hereafter mention'd; and the Service to the Names in Imitation of this Motion by their Worſhippers at their Feaſts was reclaim'd. *Pſal.* xlv. 16, *Ducentur in lætitiis & in exaltatione. Job* xxi. 12, *Et lætabuntur ad vocem organi. Prov.* xxix. 6, *Et juſtus præconia dicet & lætabitur.* And 'tis frequently apply'd to the Motion of the Heart, and from theſe conveys the Idea of rejoicing to the Mind. From this Motion not only the Light is begotten and iſſued, the Spirit form'd and return'd; but all the Actions of the Names follow; and for thoſe the following Names and Attributes, or Confeſſions were given.

And becauſe many well-meaning People have puzzled themſelves and others with Notions about Signs, Wonders, Changes in Things, *&c.* I am alſo to obſerve, that 'tis frequently ſaid, where any People who worſhipp'd theſe Names or Branches of, or Powers in them, are predicted to be deſtroy'd; that 'tis alſo declared, that theſe

theſe Names ſhall be then ſtripp'd of their Power, Glory, or, *&c.* not really in their natural Actions, but appear as impotent *Elohim*, in the Sentiments of thoſe who they ſuffer'd to be deſtroy'd, and of their other Worſhippers, who ſaw thoſe deſtroy'd, according to the Predictions. As *Deut.* xxxii. 40, *I lift up my Hand to the Names, and ſay I live for ever.* 2 *Sam.* xxii. 8, *The Foundations of the Names moved and ſhook.* *Job* xxvi. 11, *The Pillars of the Names tremble, and are aſtoniſh'd at his Reproof.* *Iſa.* xiii. 10, *For the Stars of the Names, and the Conſtellations thereof, ſhall not give their Light. The Light of the Sun ſhall be darken'd in his going forth, and the Moon ſhall not cauſe her Light to ſhine.* ℣ 13, *Therefore I will ſhake the Names*—— *Ib.* xxxiv. 4, *And all the Hoſt of the Names ſhall be diſſolved, and the Names ſhall be roll'd together as a Scrole, and all their Hoſt ſhall fall down as a Leaf falleth off from the Vine, and as a falling Fig from the Figtree; for my Sword ſhall be bath'd in the Names.* *Ib.* l. 3, *I clothe the Names with Blackneſs, and I make Sackcloth their Covering.* *Ib.* li. 6, *For the Names ſhall vaniſh away like Smoke.* *Jer.* ii. 12, *Be aſtoniſhed, O ye Names at this, and be ye horribly afraid, be ye very deſolate*

deſolate, ſaith *Jehovah*. *Ib.* iv. 28, *And the Names above be black.* *Ezek.* xxxii. 7, *And when I ſhall put thee out, I will cover the Names, and make the Stars thereof dark; I will cover the Shemoſh with a Cloud, and the Moon ſhall not give her Light; and all the Inſtruments of Light of the Names will I make dark over thee, and ſet Darkneſs upon thy Land.* *Joel* ii. 10. iii 16. *Hag.* ii. 6, 22, *The Names ſhall tremble.* And as the *Jews* expect ſome Sort of new State, and ſome Chriſtians I know not what, I muſt obſerve theſe Signs are all paſt, and the new State is preſent, and theſe and the next leave a miſerable Proſpect for the *Jews*, and a glorious View for thoſe Chriſtians who will embrace the Opportunity. *Iſa.* li. 16, *That I may plant the Names, and lay the Foundation of the Earth, and ſay unto Zion, thou art my People.* *Ib.* lxv. 15, *And ye ſhall leave your Name for a Curſe unto my choſen, for Jehovah Elohim ſhall ſlay thee, and call his Servants by another Name —— for behold I create new Names, and a new Earth* (or Land) *and the former ſhall not be remember'd, nor come into Mind.*

THE

תמונה
בעל חרמון

THE firſt mention'd frequently, the Similitude: The ſecond *Judg.* iii. 3. & 1 *Par.* v. 23. 'Tis compounded of חרר or חרה, *the burning Heat*, or the *Wrath*, and מון the *Similitude*, that from whence we take the Idea: This expreſſes the whole Matter in the three Conditions; ſo 'tis the Lord of the Heat, of the Similitude. This Word might be form'd by Believers, but after apply'd to *Baal*. All the Similitudes of God taken from this Syſtem, beſides conveying the Ideas, reclaim what had been attributed to theſe Names, in nearly the ſame Words, 2 *Sam.* xxii. 9. *Pſal.* xviii. 9, *Aſcendit fumus in naſo ejus, & ignis ex ore ejus peredet. Carbones ſuccenſi ſunt ab eo, & inclinavit* the Names; *& deſcendit, & Caligo ſub pedibus ejus, & equitavit ſuper Cherub, & volavit, volavitq; ſuper pennas venti. Ponet Obſcuritatem latibulum ſuum; in circuitibus ejus tegmen ejus tenebroſitas aquarum nubibus ætherum. Propter fulgorem coram eo nubes ejus tranſierunt, grando & carbones ignis. Et tonavit in Cælis Dominus, & altiſſimus dabit vocem ſuam, Grando & carbones ignis; & miſit ſagittas ſuas, & contritos,*

contritos diſperſit eos, & fulgura multiplicavit, & conturbavit eos: Et apparuerunt Alvei aquarum, & diſcooperta ſunt fundamenta orbis propter increpationem eam, Domine, propter flatum venti naſi tui, &c. *Ib.* l. 2. *Ex Sijon univerſitate decoris Elohim effulſit; veniet* our *Elohim, & non ſilebit. Ignis* לפניו *ad facies ejus peredet, &* סביביו *circuitu* (circuits) *ejus tempeſtas excitata eſt vehementer,* &c. *Ib.* xcvii. 1, *Jehovah regnavit,* let the Earth roll round; *lætentur Inſulæ multæ; Nubes & Caligo circuitus* (circuits) *ejus. Juſtitia & judicium locus paratus Solii ejus. Ignis ad facies ejus ibit & exuret circum hoſtes ejus. Illuminaverunt fulgura ejus orbem: Vidit & contremuit Terra; Montes ſicut cera diſſoluti ſunt à faciebus Jehovah, à faciebus Domini omnis terræ. Annunciaverunt* the Names *Juſtitiam ejus, & viderunt omnes populi Gloriam ejus. Pudore afficiantur omnes ſervientes* פסל *Sculptili* המתהללים, the Inſtrument of Irradiation, *in vanis, incurvate vos ei omnes Elohim,* &c. *Ib.* civ. 1. *Jehovah Elohim magnificatus es vehementer: Gloriam & Decorem indutus es; Amiciens te lumine, ſicut veſtimento. Extendens* the Names *ſicut cortinam, contignans in aquis Cænacula ſua; ponens Nubes currum ſuum; ambulans ſuper alas venti:*

Faciens

Faciens Angelos ſuos ſpiritus; Miniſtros ſuos ignem flagrantem. Fundavit Terram ſuper baſes ejus, ne nutet ſeculum & perpetuo; Abyſſo ſicut veſtimento, operuiſti eam. Super montes ſtabunt aquæ ab increpatione tua fugient, à voce tonitrui tui ferentur præcipites. Aſcendent montes, deſcendent valles ad locum quem fundaſti eis. Terminum poſuiſti, ne tranſeant, ne revertantur ad operiendam Terram; mittens fontes in convallibus inter montes ibunt, &c. *Iſa.* xxix. 6. *a cùm Jehovah exercituum viſitabitur in tonitruo, & in concuſſione, & voce magna, turbine, & Tempeſtate, & flamma ignis comedentis. Ib.* lxvi. 15, *Quia ecce Jehovah in igne veniet, & tanquam turbo quadrigæ ejus ad reddendum in ira naſum ſuum, & increpationem ſuam in flammis ignis; quia in igne Jehovah Judicio contendens, & in gladio ſuo omnem carnem, & multi erunt vulnerati Domini, ſanctificantes ſe & purificantes ſe in Hortis poſt unam in medio,* &c. *Jehovah* the *Elohim* takes this Similitude in theſe and many other Places; and as the antient Heathens imagin'd there were three intelligent Beings in theſe Agents, takes the Similitudes of their ſuppoſed Perſons, and of their Powers, repreſents himſelf (not only to Believers in him, but to thoſe he had the Conteſt

Conteſt with for worſhipping thoſe Agents) as poſſeſs'd of theſe Similitudes and all their Powers; not only by the apparent Similitudes and Powers in them, but by all the antient emblematical Repreſentations, and the *Inſignia* of theſe imagin'd Perſons and Powers, and their Actions, and could not give us any of thoſe Ideas otherwiſe. This Word rather repreſents a terrible Similitude: But the Scriptures exhibit him in one View to his Servants, and in another to his Enemies; as the Heathens thought theſe Powers exhibited their Pleaſure or Diſpleaſure by the Appearances to them. In repreſenting his Appearance and Actions in the Redemption of Man, the Formation of, and the Government of this Syſtem, the Deliverance of his Servants out of Slavery, the Deſtruction of his Enemies, and putting his Servants in Poſſeſſion; the ſacred Writers make the Faces or Viſages plural, veſted with Grace, Glory and Power. *Dan.* ix 17, *Cauſe thy Faces to ſhine upon thy Sanctuary.* *Pſal.* xxvii. 8, *Thy Faces, Jehovah, will I ſeek.* Their Emblems, ſupernaturally exhibited, or by Men, was the Bodies join'd in one, with three Heads and four Faces or Viſages crown'd with Irradiation and Glory, and poſſeſs'd of all the

blems of Divinity. Then repreſent him girt about with Light, the Emblem of *Chriſt*, as with a Garment. So were the emblematical Repreſentations of theſe with irradiating Crowns, one Part repreſenting the Motion of the Light and Spirit, the other the Motion of the Orbs, with bright colour'd Robes, *&c.* and ſo the Prieſts. They were repreſented upon a Throne, attended with Judgment and Juſtice, the Place from whence Decrees and Pardons are iſſued. In the Deſcription of the Formation of this Syſtem, he repreſents himſelf in his Power, Wiſdom, *&c.* forming all Things in Heaven, Earth, Waters, according to his Deſign and their Ends, and making them all obey him, deſcribing each great Act more particularly thus than any other Way. When he ſpeaks to diſtinguiſh himſelf, he ſays, making the Spirit his Agents, and the Fire his Miniſters; there we have no Idea of Action in him, but in the Spirit and Fire. In the Repreſentation of his Government, making the Clouds his Chariot, or Chariots the Emblem of Government: The Clouds, which are to be the laſt material Emblem of Divinity at *Chriſt*'s Judgment, the Chariot, the Emblem of Government, moving by the Rotation of the Wheels which repreſents

ſents the Power of Circulation, and the Manner of the progreſſive Rotation of the Earth; which continued, is an Emblem of Eternity; ſitting in the Chariot, ſometimes upon an Orb, the Hand being the Emblem of that by which Power is poſſeſs'd, holding the Reins with one Hand, and the Whip in the other: So riding upon a Cherub, one of theſe three, walking, or proceeding upon the Wings of the Wind the Spirit, Wings being the Emblem of the Power to move and give Motion to other Things: So *Jupiter* upon the Wings of a flying Eagle, the Cherub, the Emblem of the Spirit, ſo commanding and ruling that, to which he has given the Power of giving the Motion, and conſequently the Motions of thoſe who are moved, or move by theſe Powers. When he comes to terrify, puniſh or deſtroy his Enemies, and deliver or eſtabliſh his Servants, he repreſents himſelf with Darkneſs under his Feet, encompaſs'd with Clouds and Darkneſs, as this Syſtem is, or with thick Clouds and Waters; as the Sun in Storms and Tempeſts ſeems to be; Fire proceeding out of his Mouth, Smoak and Spirit out of his Noſe or Viſage, iſſuing terrible Voices, Thunders, darting Lightnings, Flames, Coals of Fire, Ar-

rows through the Clouds and Darkneſs, raiſing Whirlwinds, Storms and Tempeſts, raining Hail-ſtones, *&c.* to terrify, diſperſe or deſtroy his Enemies, and repreſenting the Effects of his Wrath by Ideas, taken from the Effects, theſe Agents in Thunders, Earthquakes, Storms, *&c.* have upon the Earth, Waters, or inactive Parts of this Syſtem: And the Shame which affected thoſe who had truſted in the Powwers in theſe Shadows. All the Poetical Deſcriptions, in Words, by *Inſignia*, &c. extant of *Jupiter*, &c. come infinitely ſhort in Propriety, Strength, Beauty, *&c.* of theſe and many more in the ſacred Writings. And tho' we are forbid in the ſecond Commandment to make Similitudes for our ſelves, yet we are, *Hoſ.* xii. 11, directed to take thoſe under the Word דמה, which God gives us by the Hands of the Prophets. And though they were warn'd, *Deut.* iv. 12, 15, *Ye ſaw no* תמונה *Similitude:* Yet God ſays, *Numb.* xii. 8, *And the Similitude of the Lord he ſhall behold:* And *David* ſays, *Pſal.* xvii. 15, *Ego in Juſtitia videbo* (thy Faces) *& ſatiabor* בהקיץ *in the Summer, the Warmth* (which makes many Species of Creatures awake and live) תמונתך *of thy Similitude.* There is a Place call'd by this Name *Deut.* iv. 48,

48, *Mount* שיאן *Sion, which is Hermon. Pſal.* lxxxix. 13, *Tabor and Hermon ſhall rejoice in thy Name.* So a People, *Pſal.* xlii. 7, *Hermonites:* So a Place call'd, *Gen.* xxxviii. 12, תמנתה. The *Rabbies*, as appears by *M.* under the Word חרם conſtrue חורמן *Baſiliſcus:* And this Similitude truly is that Serpent which killed by looking upon them, or at leaſt when they look'd upon it. There are Words which are confin'd to the Fire at the Orb of the Sun, and the Irradiation exhibited from it, outward and inward; as *Jud.* ii. 9, תמנת חרם, *the Similitude of the Sun.* This Irradiation of the Fire at the Orb of the Sun, or repreſented from a Head outward and inward, is deſcribed under theſe Words from human Writers, in the ſecond Part of *M. P. p.* 389, *& ſeq.* The Repreſentation is alſo expreſs'd from Scripture. *Joſ.* xix. 50, תמנת סרח, *the Image of the Irradiation*, and was forbid in the ſecond Commandment. *Exod.* xx. 4, *Non facies tibi ſculptile & omnem* תמונה *ſimilitudinem quæ in Cælis deſuper*, &c. and explain'd by the *Inſignia* upon the Heads of their Pictures *Ezek.* xxiii. 15, *&* סרוחי *Tiaras tinctas in Capitibus eorum.* Each of theſe two was an Image of the whole, or of the three in Miniature. The סרח *Tiara* colour'd was

form'd of Rays extended outward, as the Word expreſſes, and repreſented the Irradiation of the Heavens; as what we now call a *Turban*, a Cap, with ſomething turn'd ſeveral times round about it, repreſents the Motions or Courſes of the Orbs; they generally put this of Irradiation, and no other, about the Heads of their Gods, ſometimes about one Head, ſometimes about three; a Crown indeed includes both: The Similitude which led the *Iſraelites*, and conſiſted of Fire, Light, Cloud was this in Miniature. 'Tis ſuppos'd they intended to repreſent Fire, by the curl'd Hair on the Head of the Bull or Calf, and Irradiation by the Horns, as you will ſee in the next but one, *Voyage de l' Arabie Heureuſe, p.* 133, *La Religion des Banjans eſt une Idolatrie bizarre & groſſiere; car on dit qu'ils adorent toutes ſortes d' Animaux, mais principalement la Vache, qui eſt le grand object de leur culte, & de leur amour. P.* 135, *Au reſte, leur habillement eſt fort ſingulier, ſur toute celui de la tete, qui eſt une eſpece de Turban de Mouſſeline blanche, qu'ils tachent de faire imiter, tant qu'ils peuvent, les cornes & la tete de la Vache*—

If any inſiſt that חרכון is from חרם, ſo terminated and not compounded, and conſtrue *Baal* and it, *The Lord, the devoted,*

to

to be cut off, let them place it below, next אשימא; the firſt Word תכון comprehends all under this Head.

חמה

EXplain'd in the ſecond Part of *M. P.* p.382, and in *M.*— *fine P.* p.203, and the Claims inſerted. The Fire at the Orb of the Sun, which is ſupply'd by the Spirit, melts it; ſo begets and ſends forth Light in Rays from every Side, quite through this Syſtem. A City and ſeveral Regions were call'd חמת, and one *Joſ.* xxi. 32, חמות דאר, or דור, the Fires of the Sphere, the Generator. Under this אש, and ſuch ſynonymous Words, the firſt Perſon in the ſacred *Trinity* is emblematically nam'd and term'd *Father*; and the שמש the אור *&c.* emblematical Names for the ſecond Perſon, ſo call'd *Son.* There were Images of this mention'd *Iſa.* xxvii. 9, *&c.* call'd חמנים *Imagines ſolis.* 2 *Par.* xxxiv. 4, *And they brake down the Altars of Baalim in his Preſence, and the Sun-Images* למעלה *that were on high above them, he cut down. Paleoti de Imag.* ſays, p. 315, they had Altars on the high Places for the celeſtial Gods, and in Caves

for the terreſtrial Gods. This had its Commiſſion and its Powers expreſs'd and limited, *Gen.* i. 15, *& ſeq.* under the Name מאורת explain'd in the ſecond Part of *M. P.* p. 415, *& ſeq.* In Oppoſition, *Job* xxvi. 9, *He holdeth back the Faces of his Throne, and ſpreadeth his Cloud upon it.* Iſa. xl. 26, *Lift up your Eyes on high, and behold who hath created theſe Things, that bringeth out their Hoſt by Number: He calleth them all by Names, by the Greatneſs of his Might: He is ſtrong in Power, not one faileth.* 1 Kings xviii. 24, *The Elohim that anſwereth by Fire, let him be Elohim.* 2 Kings i. 10, *If I be a Man of the Elohim, then let Fire come down from the Names, and conſume thee and thy Fifty.* Hoſ. viii. 14, *For Iſrael hath forgotten his Maker, and buildeth Temples; and Judah hath multiplied fenced Cities: But I will ſend a Fire upon his Cities, and it ſhall devour the Palaces thereof.* 2 Reg. xxiii. 10, *And he defiled Topheth.* —— *That no Man might make his Son or his Daughter to paſs through the Fire to Melech.* Jer. vii. 31, *And they have built the high Places of Topheth* —— *to burn their Sons and their Daughters in the Fire, which I commanded them not, neither came it into my Heart.* Jer. xliii. 13, *And the Temples of the Elo-*

him

him of the Ægyptians ſhall be burn with Fire.

בית חרון

EXplain'd in the ſecond Part of *M. P.* p. 388, and in *M.-ſine P.* p. 203, and ſome Claims inſerted; which is another Name; for the Fire at the Orb of the Sun expreſſes Wrath, Fury. Hence ſeveral Cities are call'd by that Name; and a Man, 1 *Par.* vii. 36, חרנפר the Fury of a young Bull; which was the Emblem of the Fire.

חרם

EXplain'd in the ſecond Part of *M. P.* p. 389, and in *M.-ſine P.* p. 203, which I think is the ſame Word with another Termination. *Jud.* i. 35, mentions a Mountain of this Name; and *Jer.* xlviii. 36, *& al'*, mentions a City call'd קיריחרש *Kir-heres.*

אלהים את־נרגל

THIS was the *Elohim* of the Men of *Cuth*, mention'd 2 *Reg.* xvii. 30, from נור Fire burning in a Lamp, or *&c.* and

and iſſuing Light; and גל the Sphere rolling, or of a Fluid revolving: So the Fire circulating at the Orb of the Sun. This Word, with a *Tau* prefix'd, is uſed at making the Covenant *Gen.* xv. 17, *& ecce Furnus fumi.* There were Towers for this, mention'd *Neh.* iii. 11, xii. 38. The ſacred Fire was ſo call'd, *Iſa.* xxxi. 9, *Whoſe Fire is in Zion, and his Furnace in Jeruſalem.* So נר was us'd for each of the ſeven Lamps on the Center and Branches of the Candleſtick in the Tabernacle and Temple. *David*, &c. were term'd the Lamps which were to bring forth the Light *Chriſt.* So *Prov.* xx. 27, נר יהוה נשמת אדם *The Candleſtick of Jehovah; the Soul of Adam.* B. C. 1321, נור *In Gloſſa & in Aruck, explicatur cultor Ignis ego ſum, vel cultor Idoli quod vocatur* נורא, *ſic Raf. aſſe habebat Sylvam. — Et vendidit eam ædi Ignis: Hoc eſt Sacerdotibus ignem colentibus, Nedar, Fol.* 6. 2. The Word גל is ſo conſiderable in this Operation, that גלולים was a general Name for their Objects of Worſhip: And many Cities and Places took their Names from this Word ſingle or doubled. The true *Elohim* claim this *Pſal.* lxxvi. 12, *& al.* by the Word סגב. A Prince of the King of *Babylon Jer.* xxxix. 3, is call'd *Nergal.* On

 the

the other Side one was call'd, *Jer.* xxxii. 12, נריה *the Lamp of the Eſſence.* So *Jud.* xii. 7, גלעד *eternal Revolution. Eccleſ.* xlii. 16, *The Sun that giveth Light looketh upon all Things, and the Work thereof is full of the Glory of the Lord. Ib.* xliii. 2, *The Sun when it appeareth, declaring at his riſing a marvellous Inſtrument, the Work of the moſt High —— ſending forth bright Beams,* &c.

אלהים עגל

MEntion'd, *Exod.* xxxii. 4. This was the Image of an Object of Worſhip among the *Iſraelites* coming from *Egypt*, and is conſtrued a Calf: The Word ſignifies in Fluids to circulate; and the Head of the Bull, by the Name שור, was the Emblem of Fire, and call'd the Head of a Cherub; ſo of the firſt Perſon in the Cherubim: And ſo the Object among the falſe Worſhippers was the Fire, at the Orb of the Sun; among the true ones, the firſt Perſon in the *Elohim.* The Singing and Dancing in Choirs, was in Imitation of this, and ſo attributing that Power of Motion and its Effects to it. Theſe were found among the Things in *Gideon*'s Spoil. *Numb.* xxxi. 50, call'd טבעת עגיל, and were

were ſome Repreſentations, either ſolid or grav'd, of the Bull's Head, or Circulation. So מעגל is an Inſtrument of Progreſſion by Rotation. There is a Place nam'd after this Fire, with this and another Word affix'd. *Jer.* xlviii. 34, *A Sobar uſq; ad* חרנים עגלת שלישיה *Chorona-im vitulam triennem.* A City and Perſons took their Names from this; *Jeroboam*, who had lived long in *Ægypt*, ſeduced the ten Tribes to worſhip and ſacrifice to this Object. One Species of their Service is mention'd *Hoſ.* xiii. 2, *Let the Men that ſacrifice, kiſs the Calves.* About this Crime there are many Expoſtulations, as *Hoſ.* viii. 5, &c. *Pſal.* cvi. 19, *They made a Calf in Horeb, and worſhipp'd the molten Image: Thus they changed their Glory into the Similitude of an Ox that eateth Graſs.* As the chief End of the Sacrifices were commemorative of the great Attonement; if the *Jews* had kept clear of this Crime, 'tis likely there would have been no Occaſion to have made them ſo numerous and ſo burthenſome: But as theſe Crimes made it neceſſary to reclaim the Services paid to the Names, that alſo introduced Times and various Forms and Circumſtances; of which many appear plainly to be alſo to that End. When a Covenant was made,

made, it appears from *Gen.* xv. and *Jer.* xxxiv, that *inter al'* this Creature, by this Name, was divided in Two, and the Parties paſs'd between the Parts of them. This Creature was appointed by another Name for Sacrifice, before this Crime was committed; and by theſe Names afterwards. *Levit.* ix. 2, *& al'*, *Jeroboam's* Family was deſtroy'd 1 *Kings* xv. 29, *Becauſe of the Sins which he ſinned, and which he made Iſrael ſin; by his Provocation, wherewith he provoked Jehovah Elohim of Iſrael to Anger.* The *Jews* ſay true, that they ſuffer for this Crime to this Day; but 'tis becauſe they perſiſt in ſomething like it to this Day, with the Aggravation of having clear Evidence ſince to convince them. Their Fathers could not learn in *Ægypt* to reject the Light: *Bethſemes*, the Temple of the Light, was one of the moſt famous in the World. They, perhaps, invoked each of the Names apart, but ſtill in Conjunction by the Word *Elohim*, as they did each diſtinct Attribute. Thoſe at firſt made One of the Three Repreſentations their Object, and 'tis likely intended to comprehend the other Two by Irradiation upon that Head, becauſe they call'd it *Elohim*: But theſe reject the *Elohim*, and the Benefits of the

Covenant offer'd by the ſecond and third Perſons, and make but one Perſon in the Eſſence. If they intended only to repreſent by this, the FIRE, the Place of one Agent in the Revolution, this is its Place. If any think they intended by Hair, Horns, or *&c.* to include the Circulation of the whole, ſuch may place it under that Claſs.

בית עשתרות

EXplain'd in the ſecond Part of *M. P.* p. 494, 503, *& al'*, as others have conſtrued it, as compound of עש or עשת and תור the bright Leader, as *Venus:* As the LXX have made it a Flock, and apply'd it to Sheep; and the *Rabbies* made the Emblem an Ewe. This was the *Elohim* of the *Zidonians*, and of the *Philiſtines*, and often of the *Iſraelites*, and even of *Solomon*. There was a Temple to this Power, and one or more Cities call'd by this Name; one *Gen.* xiv. 5, עשתרת קרנים *Aſhteret the horned.* Indeed I think the Tranſlators impoſe upon us in this Word, and the *Rabbies* have told a Number of ſenſeleſs Lies to ſupport it, and hide what they were not willing to let us know; for it

it muſt be compound: And if עש or עשת in *Hebrew* be *Bright*, תרת cannot be an *Ewe*, becauſe it has no Relation to any Word for *Sheep*, but muſt be a *Cow*. They did not intend to let the *Ægyptians* know, that the Red Heifer which the *Jews* burn'd, was the Emblem of *Aſhteret*, which they worſhipp'd; as appears *Gyrald de Diis Gent.* p. 193, *Quin & Ælianus ſcribit & Veneri Uraniæ, vaccam ſacram cuſtodiebant in Hermopoli præfectura, in loco Scuſſa nuncupato, ut alibi relatum eſt.* Ib. p. 374, *Ægyptii quoq; Uraniam Venerem coluere, teſte Æliano, qui de bobus agens ſcribit, in Ægypto vico Scuſſa nuncupato, non magno illo quidem, ſed eleganti certe, quiq; in Hermopolitano nomo, id eſt, præfectura cenſebatur, Venerem religioſe & ſanctiſs. coli ſolitam, quam Uraniam appellabant. Atque vaccam etiam ideo venerabantur, quia Affinitatem & Convenientiam cum Dea ipſa habere exiſtimetur*, &c. *Voſs. de Orig. & Prog. Idol.* p. 214, *Herod. in Euterpe.* — *Boves feminas eis immolare non licet. Nam Iſidis Simulacrum muliebre eſt, bubulis præditum cornibus; ſicut Græci Io deſcribunt.* Whether אלף which preceeds this Word, where us'd together in the *Hebrew*, be the Male, and this be the Female; or this be another Spe-

Species, or denominated from their Colour, among the Heathens, or &c. 'tis *feminine*; and as עשת is *Hebrew* for that which ſhines, and עש or עשש was us'd by the Heathens for the *Lamp* of the Sun, or *Fire*; and *B. C.* p. 1677, for *Caput Tauri*, which is the Fire at the Sun, they meant that Lamp the *Explorator*, *Leader*, or &c. And as *B. C.* p. 2578, תורתא with another Word for *Red*, was us'd for the Red Heifer, and *Red* was their Colour for *Fire*; certainly the Red Heifer was the Emblem for, and bore the Name of, *Aſhteret*, the *Female* of *Fire*; and therefore was order'd to be burnt: And, 'tis likely, *Jeroboam*'s two *golden Calves* were the Male and the Female, as they had in *Ægypt*; of which there is abundance writ. That this was the Emblem of that which is ſo frequently found with *Baal*, appears *Tobit* i. 5, τῇ Βάαλ τῇ δαμάλῃ.

את אשר
את אשרה

EXplain'd in the ſecond Part of *M. P.* p. 501. If this be a compound Word of אש and שור 'tis the Ruler Fire: If a ſingle Word, 'tis to proceed and ſucceed, or proceed

ceed ſucceſsfully the Bleſs'd, as a God or Goddeſs, the Bleſſer, the Begetter or Producer of the Light, the Bleſſer. 'Tis found frequently; ſometimes maſculine, ſometimes feminine; ſometimes ſingular, ſometimes plural: 'Tis found join'd with *Baal*, &c. and ſeemingly in the Place of *Aſhteret*, as if it were the ſame. As the Worſhip was paid to the Repreſentations, of which there were many, it does not determine, or indeed imply, that they intended to expreſs by it more Objects or Powers than One, except as they term'd each maſculine and feminine. *Aſſyria*, and another Place, were nam'd from this: So the Son of *Shem*, and one of *Jacob*'s Sons: So a Perſon was named 1 *Par.* iv. 16, אשראל *Aſhurel* another 1 *Par.* xxv. 2, אשראלה *Aſhurelah.* It appears by what *Maachah* the Queen did, 1 *Reg.* xv. 13, that one of them was a Female Power, a Goddeſs, of which hereafter; for which 2 *Par.* xv. 16, her Son removed her from גבירה her Royal Dignity. 1 *Reg.* xviii. 19, There were four Hundred Prophets to this Power. 2 *Reg.* xxiii. 7, the Women wove Hangings to make Temples for theſe Images. The Image of this was ſet in the Temple 2 *Reg.* xxi. 7, & *poſuit* את־פסל האשרה *ſculptile Luci quod fecerat in Do-*

mo qua dixerat Jehovah — in Domo hac — ponam Nomen meum in ſempiternum. 2 *Par.* xxxiii. 7, *& poſuit* את־פסל הסמל *dolatile ſimulacri quod fecerat in Domo* of the Elohim; *quæ dixit Elohim — in Domo hac — ponam Nomen meum in ſæculum*: As they would not ſhew us what *Aſhurah* was, ſo they have not ſhew'd us what *Samel*, which ſtands in its Stead, was. *Deut.* iv. 16, *Ne fortè corrumpamini & faciatis vobis* פסל *ſculptile* תמונת *imaginem* (the Similitude) of כל־סמל any —— *formam maſculi* או *aut (&) feminæ.* Ezek. viii. 3, *Ibi Habitatio* סמל *imaginis (Idoli) Zeli Zelare facientes.* ℣ 5. *& ecce ab aquilone, ad portam Altaris* סמל *ſimilitudo (Idolum) zeli* הזה *hæc (hoc) in introitu. C. Chald.* סמא--סמאל *Samel Angelus malignus, ſ. Mortis, & Princeps aeris dicitur.* Gen. iii. 6. Io. Job xxviii. 7, *& al.* Tho' the late *Jews* pretend to be clear of theſe Crimes, it appears otherwiſe by their Books cited *B. C.* 1495, סמאל — *Hinc etiam, tanquam judicii Advocato, dant ſeu offerunt munus in feſto propitiationis, ne Judæos propter peccata accuſet. Unde illud —— Date munus Sammaeli in die propitiationis,* &c. They labour to prove this *Satan* which tempted *Eve.* Indeed it was the Power which *Satan* made the Serpent perſonate, the

the Power of the Air. To excuſe this, which is gone abroad in their Books, they would mend the Matter well; perſuade their People to offer Sacrifice to the Devil, in the Day of Propitiation, to perſuade him not to accuſe them. I ſuppoſe this Improvement is ſince the *Alcoran*. It ſeems, by the Words, as if this Image was, or by what the Queen did, was made an *Hermaphrodite*. As this was attributing to the Emblems what was to be the chief Act in the Performance of the Covenant, calling this Object the Bleſſed, or Bleſſer, and ſetting the Emblem of this imaginary Female Repreſentation in the Temple of the Eſſence exiſting, was, perhaps, the higheſt Crime that ever was committed in this falſe Worſhip. There are many Orders to deſtroy theſe Images, and many Precepts and Threatnings to deter them from worſhipping theſe, and to puniſh them for what they had done: And 2 *Kings* xxi. 11, *&c. Jer.* xv. 4, ſetting this פסל Image in the Temple is aſſign'd for the Crime for which they were carry'd into Captivity. There was one Species of Trees a Repreſentation of this Power, which they conſtrue the *Box-Tree*. This emblematically explains the Meaning of the great Myſtery both in the Old and

New Teſtament; *Abraham*, and his Line; *Jacob*, and his Line: So *David* and his Line were to be the Bleſſed, or Bleſſers; the Producers of the Humanity which was to contain the Light. So all who accepted that Benefit, would bleſs thoſe of that Line who begot, in Succeſſion, Her who ſhould bring forth the Bleſſer, containing the Light; and for that, as pronounced, would themſelves be bleſſed. And thoſe who did not bleſs that Line for producing that Bleſſer, or curſe or contemn them for that, as pronounced, would themſelves be curſed. Hence the Virgin *Mary* ſays, *Luke* i. 48, *For behold from henceforth all Generations ſhall call me bleſſed*, (or bleſs me)

This takes off the ſeeming Harſhneſs of many Speeches, and the Suſpicion of Uncharitableneſs in *David* and the other Prophets. Thoſe who ſee nothing themſelves, think none elſe, not even the inſpir'd Men, could ſee any Thing. *David*, and all the People of *Iſrael* knew, that the *Elohim* had eſtabliſh'd the Covenant in him and his Line; ſo he and they were to be joint Operators in producing this Bleſſer: So the Bleſſings by him. *David*, was then what *Pharaoh* commanded to be attributed to *Joſeph*, by a Word well known among

mong the Heathens, *Gen.* xli. 43, אברך, the *bleſſed Father*, or *Father of the Bleſſing:* In *David* the Father of the Bleſſer. Tho' the Deſign or Attempt was the furtheſt any could go; to put the Caſe: If it had been poſſible, after this, to have cut off *David* without Iſſue, the Covenant had been void. And ſuppoſing he who attempted it knew that, he was thereby, *ipſo facto*, curſed; and any one, much more *David*, or others who had the Spirit of Prophecy, had, or has Right or Reaſon, either perſonally, or generally, for himſelf and others; nay, all Generations would have had juſt Occaſion to pronounce him, or any ſuch, or any who doth endeavour to defeat that Deſign, curſed, odious, *&c.* and will have to pronounce any ſuch, as long as they oppoſe that Deſign, as much as they have to pronounce the Devil the grand Oppoſer ſo. Hence *Chriſt*, for the ſame Reaſon, *Mark* viii. 33, call'd *Peter* SATAN.

Tho all the Patriarchs, and laſtly the Virgin *Mary*, were the Givers, tho' ſhe immediately, of this Bleſſer, and might and ought to be bleſſed by Men, were themſelves to be bleſſed by him; not for producing his Humanity, as *Luke* xi. 28, but rather for hearing and keeping the Word of his Divinity. And thoſe who

place the Image of the Producer of the Humanity in the Temple of the Eſſence exiſting, or bleſs it or Her to any other End, go far beyond their Commiſſion.

בית שמש

EXplain'd in the ſecond Part of *M. P.* p. 493, and in *M.-ſine P.* p. 209. It ſignifies Light, receding from the Fire at the Orb of the Sun; and ſome of the many Claims, by that Word, are inſerted: And by that Name, emblematically, an higher Object is frequently ſpoke of; and by it אור Light, and ſynonymous Words, the ſecond Perſon in the *Trinity* is conſtantly named; and many of the Actions predicted of him, more particularly, thoſe upon the Soul of Man are repreſented by the Actions of this Light upon our Eyes, Bodies, and other Matter. Several of the Operations of Light come in under the following attributary Names: But as every Attribute given to the Three Names for an Action here, tho' immediately perform'd by the Light, or by the Spirit; yet as the Three Names are joint in Action, or the other Two contributary, each Attribute is call'd the *Elohim*. There are four

Temples

Temples and one City mention'd of this Name; and *Jer.* xliii. 13, Statues at one. *Sampſon* was term'd a little Light, and his Strength lay in ſeven Locks of his Hair, repreſenting the ſeven Streams of Light between the Orb of the Sun and the ſeven Orbs. It appears 2 *Par.* xxviii. 18, that there was a Place near one of theſe Temples call'd אילון: This had its mechanical Power and Commiſſion to do what it does, and for which they worſhipp'd it, given *Gen.* i. The Worſhip of this is mention'd *Job* xxiv. 13, *Ipſe fuerunt inter rebelles Luminis. Deut.* iv. 19, *And leſt thou lift up thine Eyes unto the Names; and when thou ſeeſt the Light — ſhouldeſt be driven to Worſhip, &c.* Job xxxi. 26, *If I beheld the Light when it ſhined.* Ezek. viii. 16, — *with their Backs towards the Temple of the Lord, and their Faces towards the Eaſt: And they worſhipp'd the Light of the Sun towards the Eaſt.* 2 Reg. xxiii. 11, *And he took away the Horſes that the Kings of Judah had given to the Light —— and burnt the Chariots of the Light with Fire.* Jer. xliii. 13, *He ſhall break alſo the Images of Bethſhemes, that is in the Land of Ægypt.* In reproaching thoſe who truſted in them. *Iſa.* xiii. 10, *The Shemoſh ſhall be darken'd*

in its going forth. Ezek. xxxii. 7, *I will cover the Shemoſh with a Cloud.* Joel ii. 10, *The Shemoſh ſhall be dark.* ℣ 31, and iii. 15, *The Shemoſh ſhall be darken'd.* Amos viii. 9, *I will cauſe the Shemoſh to go down at Noon.* Superiority proved by Miracles, *Exod.* x. 22, *And there was thick Darkneſs in all the Land of Ægypt three Days.* Joſ. x. 12, *Light, ſtand thou ſtill upon Gideon.* 2 Reg. xx. 11, *And he brought the Shadow ten Degrees backward.* Natural Claims, *Job* xxxviii. 19, *Where is the Way where Light dwelleth?* ℣ 24, *By what Way is the Light parted, which ſcattereth the Eaſt Wind upon the Earth?* Ib. xxxvi. 30,—*Behold he ſpreadeth his Light upon it, and covereth the Bottom of the Sea.* ℣ 32, *With Clouds he covereth the Light, and commandeth it not to ſhine by the Cloud that cometh between.* Pſal. lxxiv. 16, *The Day is thine, the Night alſo is thine; thou haſt prepared the Light* (before there was a Sun) *and the Shemoſh* (ſince, the Light of the Sun) *Pſal.* cxxxvi. 7, *To him that made great Fluxes, or Streams of Light —— the Shemoſh to rule the Day.* Iſa. xlv. 7, *I form the Light, and create Darkneſs.* Jer. xxxi. 35, *Which giveth the Shemoſh for a Light by Day.* Pſal. civ. 19, *Sol cognovit occaſum ſuum.* Pſal. cxlviii. 3, *Praiſe ye him*

the

the Light (ſhew the Effects of Irradiation,) Productive Attributes: *Deut.* xxxiii. 14, *And for the precious Fruits* (not only Vegetables and Animals, but Minerals) תבואת *brought forth by* שמש *the Light of the Sun.* In a ſpiritual Senſe Pſal. iv. 6, *Lord, lift thou up the Light of thy Countenance upon us.* Ib. xxxi. 16, *Make thy Faces to ſhine upon thy Servant.* Ib. lxxii. 17, *In the Faces of the Light, filiabitur nomen ejus.* Ib. xxvii. 1, *The Lord is my Light and my Salvation, whom ſhall I fear?* Ib. lxxxiv. 11, *Jehovah is a Light and a Shield.* Pſal. xix. 1, *The Names* —— ℣ 4, *In them hath he ſet a Tabernacle for the Light, which is as &c.* Pſal. lxxxix. 37, *& Thronus ejus ſicut Shemoſh, my Leader.* Dan. ii. 22, *And the Light dwelleth with him.* Mal. iv. 2, *But unto you that fear my Name ſhall the Shemoſh of Righteouſneſs ariſe, with Healing in his Wings.* Iſa. xlii. 6, xlix. 6, — *And give thee for a Covenant of the People, for a Light of the Gentiles.* So in the Chriſtian State, and hereafter. Iſa. lx. 19, *The Shemoſh ſhall be no more thy Light by Day —— but Jehovah ſhall be unto thee an everlaſting Light, and thy Elohim thy Glory.* Ib. ℣ 20, *David* makes the Laurel, or *&c.* an Emblem of the Diffuſion of Light, or *Shemoſh*, in Rays from the

the Sun. *Pſal.* xxxvii. 35, & *diffundentem ſe* כאזרח *ſicut Laurus viridis (vel Cedrus.)* As the Heathens had ſacrificed every Morning to the *Shemoſh*, at its firſt Appearance, 'tis likely the Appointment of the Morning Sacrifices and Services, were to reclaim that.

את־התמוז

THE Repreſentation of this is mention'd *Ezek.* viii. 14, and Women are ſaid to be ſitting and lamenting of *Tammuz.* I think we are told, they made themſelves *Jud.* v. 8, אלהים חדשים *Elohim* of *Months.* Hence the Month which anſwers to our *June*, was call'd by this Name: And as this was about the Time the Heathens had form'd Writing, this may be the Manner in which the *Chaldeans* writ שמש. If it were made compound of תם Perfection and מזה or אזא Heat, ſo the Perfection of the Heat, it would be much the ſame. And notwithſtanding all the ſenſeleſs Stories the *Jews* have told us about this, to divert us from Enquiries after theſe Things, and thoſe we have from the late Heathens, whoſe Prieſts or Poets knew no better; they all allow it

was

was a *Chaldæan* Deity, and ſo the Word muſt be form'd after their Manner of Writing. And as the *Shemoſh*, the Light proceeding from the Sun in that Month, produced the greateſt Effects there, not only upon the Earth, and Fruits, and Creatures, but alſo upon the Bodies of Men and Women, not only in Life, but in Venery, Generation, *&c.* There is nothing more in it, than that the Women, who were ſenſible of ſome, and imagin'd other Powers in theſe Agents, lamented his Abſence by the Earth's Declination in Winter, and rejoiced upon his Return in Summer.

אלהים כמוש

MEntion'd, 1 *Reg.* xi. 7. 2 *Reg.* xiii. 23, *&c.* This was the *Elohim* of the *Moabites*, is compound, I think, or has the Prefix כ *ſicut*, which refers to the Condition, Power, Action, Motion, *&c.* in the Word 'tis join'd to. C. כ, affix'd to a Name, the ſame as *ille*, and מוש the Receder; ſo it or he the Receder, which is taken from the Direction the Light moves in from the Sun. *P.* ſays ſome thought this, and κῶμος, a laſcivious God, mention'd, *Rom.* xiii. 13, the ſame; if ſo, it muſt be compounded

pounded of כמה once mention'd, to deſire or luſt, and מוש to iſſue forth. But we need not ſtrain this, that Word may be taken from כמז. And as I hinted above, though they each diſtinguiſh their Object of Worſhip frequently by one Name or Attribute: They give them other Attributes, as in this. *Jud.* xi. 24, *Wilt not thou poſſeſs that which Chemoſh thy Elohim giveth thee to poſſeſs:* So in the Deſtruction denounced. *Jer.* xlviii. 7, *And Chemoſh ſhall go forth into Captivity with his Prieſts and his Princes together.* ℣ 13, *And Moab ſhall be aſham'd of Chemoſh, as the Houſe of Iſrael was aſhamed of Bethel their Confidence.* ℣ 46, *Wo unto thee, O Moab, the People of Chemoſh periſheth*; כר is found join'd with this. *Iſa.* x. 9, כרכמוש

אלהים ירח

MEntion'd, 2 *Reg.* xxiii. 5, *& al.* I have ſhew'd in the ſecond Part of *M. P.* that this is that Stream of *Shemoſh* flowing from the Sun, which is interrupted by one of the ſix in the ſecondary Candleſtick, the Orb of the Moon, and reflected againſt the Earth. This had its Commiſſion given, *Gen.* i. *Deut.* xvii. 3,

and

and hath gone and ſerved other Elohim — The Moon. 2 *Reg.* xxiii. 5.— *burnt Incenſe to the Moon.* *Job* xxxi. 26, *If I beheld — the Moon walking in Brightneſs.* *Jer.* viii. 2,— *before — the Moon, whom they have loved, and whom they have ſerv'd, and after whom they have walked, and whom they have ſought, and whom they have worſhipped.* Claim'd by Miracle, *Joſ.* x. 12, —— *Stand ſtill, and thou Moon in the Valley of Ajelon.* By Formation. *Pſal.* cxxxvi. 9, *The Moon and Stars to rule by Night.* *Jer.* xxxi. 35, *which giveth — and the Ordinances of the Moon, and of the Stars, for a Light by Night.* *Pſal.* civ. 19, *He appointeth the Moon for Seaſons* (this was one of their *Elohim* חדשים of Months.) To reclaim this were their monthly Services appointed. *Numb.* xxviii. 11, *And in the Beginning of your Months ye ſhall offer — ℣* 14, *This is the Burnt-offering of every Month, throughout the Months of the Year:* So all the other Appointments. *Pſal.* cxlviii. 3, *Praiſe him — Moon — Ecclus* xliii. 6, *He made the Moon alſo to ſerve in her Seaſon, for a Declaration of Times, and a Sign of the World. From the Moon is the Sign of Feaſts, a Light that encreaſeth in her Perfection,* &c. They worſhipp'd it for the Actions and Effects it has upon Fluids

in this Syſtem, and in Vegetables and animal Bodies, &c. *Deut.* xxxiii. 14, *For the* מגד גרש *precious Things put forth by the Moon* (the Light from the Moon) ſo in Reproach to thoſe who worſhipped it. *Iſa.* xiii. 10, *And the Moon ſhall not cauſe her Light to ſhine. Ezek.* xxxii. 7, *And the Moon ſhall not give her Light. Joel* ii. 10, *The Moon ſhall be dark.* ℣ 30— *ſhall be turn'd— and the Moon into Blood. Ib.* iii. 15, *The Moon ſhall be darken'd. Iſa.* xlvii. 13, *Let now— the monthly Prognoſticators ſtand up, and ſave thee* (Chaldæa.) The *Shemoſh* is call'd an Eye, that and *Jereſh* two; the Streams from the Sun upon each other Orb ſeven. Materially *Deut.* xi. 12, *A Land which the Lord thy God careth for: The Eyes of the Lord thy God are always upon it, from the Beginning of the Year, even unto the End thereof*, becauſe it lay near the Line, but one Part of the Year near each Pole. Spiritually, 2 *Par.* xvi. 9, *The Eyes of the Lord run to and fro throughout the whole Earth— ſtrongly to hold with them, whoſe Heart is perfect towards him. Pſal.* xxxiii. 18, *Behold the Eye of the Lord is upon them that fear him.* 1 *Reg.* ix. 3. 2 *Par.* vii. 15, 16, *I have hallowed this Houſe, and mine Eyes—— ſhall be there perpetually.*

Zach.

Zach. iii. 9, *Upon one Stone ſhall be ſeven Eyes.* *Ib.* iv. 10, *Thoſe ſeven they are the Eyes of the Lord, which run to and fro thro' the whole Earth.* In the Church of *Chriſt* here and hereafter. *Iſa.* lx. 19, *Neither for Brightneſs ſhall the Moon give Light unto thee; but Jehovah ſhall be unto thee an everlaſting Light, and thy Elohim, thy Glory.* ℣ xx. *ib.* They wore ſome Emblems or Repreſentations of the Moon, mention'd, *Jud.* viii. 21. and *Ezek.* iii. 18.

מזלות

EXplain'd in the ſecond Part of *M. P.* *p.* 495, mention'd, 2 *Reg.* xxxiii. 5. This expreſſes the Fluxes or Streams of Light iſſued from the Sun againſt the Orbs of the Stars, and reflected towards the Earth. This is found join'd with *Baal*, and the Light of the Sun, and the Light of the Moon: And though the Word be general, and might include the Planets and all the Stars; yet, I think, as all the others are elſewhere diſtinctly nam'd, it was apply'd to the Fluxes from the Planets; becauſe, I think we have no other Word in Scripture which diſtinguiſhes them; and the rather, becauſe their Orbs

are

are diſtinguiſhed by the Word גדלים, mention'd in the Account of the *Confuſion of Tongues.* And though it be true, that after a Miſtake was made of the Conſtruction of one of theſe Words in the firſt Tranſlations, it ſpread into all the Countries, from whence we have Writing: Yet, as theſe were immediately reclaim'd in the Candleſtick in the Temple; and as all the antient Heathens are full of peculiar Influences from them; and though they were deſign'd for other Uſes, and moſt of that was Imagination, 'tis very likely they had a diſtinct Word for them. There were Altars and Prieſts who burn'd Incenſe to theſe Objects, call'd כמרים *M. eſt nomen Sacerdotis Idolorum* כמר, *Sacerdos Idolorum, quod nigras indueret Veſtes*; that they might not be diſcoloured by Smoak, or grim'd by Soot in performing their Offices. And their Obſervers, *&c.* doubtleſs ſpent no ſmall Part of their Time upon the Motions and Courſes of the Planets, from whom we have the Tables our Moderns calculate by. As this is a borrow'd Idea from the Defluxions of Water, Dew, *&c.* the Claims are under Light, Stars, *&c.* Whether the Defluxions of Water in Springs, *&c.* were made an Emblem of theſe; and beſides,

other

other Reaſons were with them upon this Account ſacred, may be conſider'd.

בית רמון

MEntion'd, 2 *Reg.* v. 18, *This was the Elohim of the King of Syria.* This expreſſes the Orbs, and, I think, the Streams of Light from the Stars: And as every thing was emblematically repreſented in the Figure of this Syſtem, on the Top of the Columns, before the Temple, they were repreſented by *Pomegranates:* And, I think, there is ſome certain Number of Leaves like a Flower, upon the Head of each of the Apples, by which they repreſented the ſmall Streams of Light, reflecting from one Side of each towards each of the great Orbs: So were they in *Effigie* to be hung upon the Skirts of the Robe of the High Prieſt. As this Name of the Stars is only us'd for the ſmall Orbs, commonly called Fixed Stars, and Streams of Light, I think, expreſs'd to be projected from each, which were exhibited by theſe Repreſentations: So the Claims of this are under the next, the Word ככב, which the ſacred Writers uſe for the Streams of Light from the Stars. There was a City, and ſeveral Places call'd by this Name.

כוכבים
כוכב

THE firſt are mention'd, *Deut.* iv. 19, *And leſt thou lift up thine Eyes to the Names; and when thou ſeeſt— and the Stars—— ſhouldeſt be driven to worſhip them, and ſerve them.* Theſe had their Commiſſion *Gen.* i. 16. So *Pſal.* cxxxvi. 9, *The Moon and the Stars to rule by Night. Jer.* xxxi. 35, *And the Ordinances of the Moon, and of the Stars, for a Light by Night. Pſal.* viii. 4, *And the Stars which thou haſt ordained. Pſal.* cxlvii. 4, *He telleth the Number of the Stars, he calleth them all by their Names. Job* ix. 7, *And ſealeth up the Stars. Job* xxv. 5, *Yea, the Stars are not pure in his Sight. Pſal.* cxlviii. 3, *Praiſe him all ye Stars of Light* (ſhew the Effects of the Irradiation.) In this Senſe *Job* xxxviii. 7, *When the Morning Stars ſang together.* So in reproaching their Worſhippers who truſted in them. *Jud.* v. 20, *They fought from the Names, the Stars in their Courſes fought againſt Siſera. Iſa.* xiii. 10, *For the Stars of the Names, and the Conſtellations thereof, ſhall not give their Light. Ezek.* xxxii. 7, *I will*

will cover the Names, and make the Stars thereof dark. Joel ii. 10 iii. 15, *And the Stars ſhall withdraw their ſhining. Iſa.* xlvii. 13, *Let now the Aſtrologers, the Star-gazers, and the monthly Prognoſticators, ſtand up, and ſave thee (Chaldæa)* Prophetically *Numb.* xxiv. 17, *There ſhall come a Star out of Jacob. Dan.* xii. 3, *And they—— ſhall ſhine —— as the Stars, for ever and ever.* The ſecond is mention'd, *Amos* v. 26, *The Star of your Elohim, which ye made to your ſelves.* Whether this was a particular Star which they had diſtinguiſh'd by the Name of the *Star*; or, as the Words expreſs, that this was a Repreſentation which was carry'd with them; the Figure of a Star, which repreſented the whole Irradiation in this Syſtem, or at leaſt one of the three Names; and ſo in Writing אל or הל, I think, admits of no Diſpute.

בית תפוח

EXplain'd in the Second Part of *M. P. p.* 172, as from the Root פוח or נפח, and ת prefix'd. It ſignifies to perform the Operation of the Spirit, as well to ſupply the Fire as to act upon other Matter,

from the Motion of the Earth, explain'd *ib. p.* 253, and ſo downward, in Vegetation, Life of Animals, *&c.* Several Claims are made under theſe Words, under נשב, *&c.* We find nothing which induces us to believe, that the antient Heathens ever made uſe of the Word רוח *Spiritus*, as an Object of Worſhip; tho' we are told, as before hinted by the Prophet *Iſa.* xli. 29, רוח *Spiritus* & תהו, looſe Atoms, in the Condition of Fire and Light, were the Objects of their Worſhip; whether they were not permitted, or why, appears not: But, I think, they us'd that Word for the Agent, which, they ſuppoſed, inſpir'd them: And it appears, the later Heathens made uſe of it in both Senſes; and this which they worſhipp'd had its Commiſſion for what it could do under the Word רוח, *Gen.* i. This Word is alſo us'd for ſome Species of Tree, with the Fruit which it bears, tranſlated an Apple, with the various Epithets in *C. Ar. Chamæ*, *Armenicum*, *Mandragoræ*, *Aronica*, *Citreum*, *Perſicum*, *Aureum*, &c. *Martin Lex. Philol. Malus* —— *Hebr. Malum. eſt* תפוח— *videtur ex eo dici quod ſit inflatus Fructus* פוח, & נפח *eſt flare.* This was made an Emblem of the material Spirit by thoſe who made that Emblem, that which was to give Wiſdom. And this was that Spe-

cies

cies of Fruit which our firſt Parents, by Perſuaſion of the Devil, through the Serpent, eat, and was ever after among the Heathens ſacred; among the later Heathens, to ſeveral of their Gods and Goddeſſes, as were many other Species of Trees and Fruits. I intend not in this to enter into the Uſes and Abuſes the later Heathens made of the ſacred Emblems, but only touch ſome which I cannot paſs by. *Ib. Martin. Lex. Malum. Fructus Mali. 2. Fructus cujuſvis Arboris. 3. Fructus lauri. 4. Laurus ut in illo* εἰς ἀγῶνας καὶ ἀγωνίσας

Ἄθλα ἦν τότε, κότινος, μῆλα, σέλινα, πίτυς.

Ibi Brodæus per μῆλα *intelligit Delphicam laurum, quæ maximis baccis pomorum inſtar, atque e viridi rubentibus eſſet. Lucianus, lib. de Gymnaſiis vult* μῆλα *fuiſſe præmium* τῶν ἱερῶν τοῦ Ἀπόλλωνος. *Curtius de Hortis, p.* 34, *idem. Ib.* 33, *de ludis Pythiis. Ovid.— æſculeæ cingebat frondis honorem (ſed addidit) Nondum laurus erat-- Pindarus tamen & Callimachus — Apollinem poſt devictum draconem lauream induiſſe teſtantur, hac verò ratione e lauro fuit; quod Apollo Daphnem Ladonis filiam adamavit, quæ mutata in laurum fuit, ut inquit Pauſanias in Phocenſibus. Lucianus etiam cum lauro poma addit, quæ præponeret Phœbi Sacer-*

dos. Sunt etiam qui pro lauro poma intelligunt. Ib. p. 475, *De Malo Aſſyria ſive Medica vel Citro— Probus autem in Media rhododaphnem vocari ſcribit propter Lauri ſimilitudinem, ut ſuſpicor; & naſci in Italia non tamen ejuſdem facultatis. Juba, Mauritaniæ Rex, in commentariis, quos de Lybia ſcripſit, ut refert Athenæus, apud Libes* μῆλον ἐσπερικὸν, *& ab Hercule in Italiam tranſlatam, ubi* χρύσεα μῆλα Ἑσπερίδων *ἰδέαν—— Satis enim illi viſum fuit, hanc ſolam ſuis muniis propter ejus vim mirandam celebraſſe, de qua ipſe ſic fatur. Georg. lib.* 2.

Media fert triſtes ſuccos, tardumq; ſaporem
Felicis mali: Quo non præſentius ullum

Ipſa ingens arbos faciemq; ſimillima lauro,
Et, ſi non alium late jactaret odorem,
Laurus erat: ——

Ib. p. 477, *Et, ut genera abſolvam, quod mediocris amplitudinis eſt, & in quibus dentium veſtigia quædam apparent, cortice rugoſum, ſapore gratum, pomum Adami vocant —— Fingunt præterea Poetæ hoc pomum à Tellure deo primum editum, quando Jovis & Junonis connubium reſcivit, &c.* *Steph.*

Steph. Theſaur. t. 2. *c.* 1631. *Cæterum ut* ὄσχυαι *&* μῆλα *in duobus illis Homeri locis junguntur, id eſt, eorum ſimul fit mentio. Sic* ἄπια *&* μῆλα *interdum jungi in oratione ſoluta videmus: Eſt enim* ἄπιον *idem quod* ὄσχυη *latinè Pyrum — potius quama nomine* πῦρ, &c. I have ſhew'd in the *Introd.* to *M— ſine P. p.* 257, *& ſeq.* that this Tree and Apple was call'd in *Heb.* דוד, which is the ſame. *Solomon Prov.* xxv. 11, mentions theſe Apples imitated in Gold, ſet in Caſes of Silver: And in *Cant.* he uſes it thrice, for the Spirit, or the Acts of the Spirit, Revelation, *&c.* And once, *cap.* viii. 5, literally, *Sub (Arbore) malo ſuſcitavi te, ibi concepit te Mater tua, ibi parturiit genuit te.* The Heathens imagin'd that the material Spirit could, as the immaterial Spirit, and, as this Word in a ſpiritual Senſe in Scripture expreſſes, by blowing or breathing upon Men, inſpire them with Wiſdom, and Knowledge of Things paſt and to come. Lower down we find, the *Eagle* was ſacred to *Apollo*, the material Spirit, whom they then made their Giver of Wiſdom. The Serpent was always ſacred; and if we can underſtand and truſt any Thing, the lateſt Heathens wrote; the Devil's Oracle, the curſed Serpent was his. And if it was all Forgery, they laid

it upon the Serpent; by which it was ſacred among all the then Heathens. And as *God* caus'd theſe Serpents to bite and kill the *Iſraelites*, for having too much regard to what they repreſented; and as he made *Moſes* make a Similitude of a *Seraph*, to cure thoſe who were bit, and would look at it; and as they worſhipp'd that *Seraph* till the Reign of *Hezekiah*, who deſtroy'd it; ſo it appears that the Serpent was an Emblem of Circulation by Fire. Thence every Thing apply'd to the Service of theſe Powers, was order'd by *God* to be *ſeraphed*, conſum'd by the Agents concern'd in the Action of Fire. And as the Word *Seraphim*, in the ſaid firſt Senſe, ſignifies thoſe who are concern'd in the Action of Fire; ſpiritually, thoſe who have Power over, and are repreſented by the *Seraphim*, viz. the *Elohim* of the Eſſence. *Iſa.* cap. vi, makes Uſe of this Name with the ſame Repreſentation as the *Cherubim* had, which connects the *Seraph*, the Emblem hung up in the Wilderneſs, which cured thoſe who were bit and would look at it; and the *Seraph Chriſt*, who, as all Men have been bitten, cures every one who will look at him upon the Croſs. There were ſeveral Cities and one Man of this Name. *God* claims this by Creation,

Forma-

Formation, and Operation, according to his Directions, *Gen.* i. 1, *The Elohim created the Subſtance of the Names* (of which the Spirit is one.) *Amos* iv. 13, *He that —createth the Spirit, and declareth unto Man what is his Thought. Pſal.* xxxiii. 6, *By the Word of the Lord were the Names made, and all the Hoſt of them by the Breath of his Mouth. Job* xxvi. 13, *By his Spirit he hath garniſh'd the Names.* This Agent was made obey by Miracles, *Exod.* x. 13, *And Jehovah brought an Eaſt Wind upon the Land all that Day, and all that Night; and when it was Morning the Eaſt Wind brought the Locuſts, &c.* ℣ 19, *And Jehovah turn'd a mighty ſtrong Weſt Wind, which took away the Locuſts, and caſt them into the Red Sea, &c.* Ib. xiv. 21, *And Jehovah cauſed the Sea to go back by a ſtrong Eaſt Wind all that Night, and made the Sea dry Land, and the Waters were divided. Numb.* xi. 31, *And there went out a Wind from Jehovah, and brought Quails from the Sea, and let them fall by the Camp, &c. Jon.* i. 4, *But Jehovah ſent forth a great Wind into the Sea, and there was a mighty Tempeſt in the Sea, ſo that the Ship was like to be broken.* ℣ 15, *And the Sea ceas'd from her raging.* Ib. iv. 8, *And the Elohim prepared a vehement*

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ment Eaſt Wind, and the Light of the Sun beat upon the Head of Jonah. So obey'd *Chriſt, Mat.* viii. 24, *Mark* iv. 37, *Luke* viii. 23, *And there aroſe a great Storm of Wind, and the Waves beat into the Ship — and he aroſe and rebuked the Wind, and ſaid unto the Sea, Peace, be ſtill; and the Wind ceas'd, and there was a great Calm — What Manner of Man is this, that even the Winds and the Sea obey him? Mat.* xiv. 24, *For the Wind was contrary,* ℣ 30, *And when he ſaw the Wind boiſterous,* ℣ 32, *And when they were come into the Ship, the Wind ceaſed. Pſal.* cxxxv. 7, *He bringeth the Wind out of his Treaſuries.* Ib. civ. 4, *Who maketh his Agents Spirits. Exod.* xv. 10, *Thou didſt blow with thy Wind, the Sea covered them. Pſal.* cvii. 25, *He commandeth and raiſeth the ſtormy Wind.—* ℣ 29, *He maketh a Storm a Calm. — So he bringeth them unto their deſir'd Haven. Job* xxviii. 25, *Ad faciendum vento pondus.* In Vegetation and animal Life, which I have treated of in the Introduction to *M.—ſine P.* So *Pſal.* civ. 30, *Thou ſendeſt forth thy Spirit, they are created, and thou reneweſt the Face of the Earth. Eccleſ.* iii. 19, *As the one dieth, ſo dieth the other: Yea, they have all one Breath. Pſal.* cxlvi. 4, *His Breath goeth forth, and he return-*

eth

eth to his Earth. Pſal. civ. 29, *Thou takeſt away their Breath, they die, and return to their Duſt. Ezek.* xxxvii. 14, *And ſhall put my Spirit in you, and ye ſhall live.* The *Elohim* claim this Attribute of Wiſdom, and giving it, to the third Perſon; 2 *Sam.* xxiii. 2, *The Spirit of the Lord ſpake by me, and his Word was in my Tongue.* 1 *Sam.* xix. 23, *And the Spirit of the Elohim was upon him alſo. Exod.* xxxi. 3, *And I have fill'd him with the Spirit of the Elohim, in Wiſdom and in Underſtanding, and in Knowledge, and in all Manner of Workmanſhip,* &c. —— *And in the Hearts of all that are wiſe-hearted I have put Wiſdom. Deut.* xxxiv. 9, *Was full of the Spirit of Wiſdom. Jud.* iii. 10, *And the Spirit of Jehovah came upon him. Pſal.* cxxxix. 7, *Whither ſhall I go from thy Spirit? Or whither ſhall I go from thy Preſence?* Confeſs'd from a Heathen. *Gen.* xli. 38, *A Man in whom the Spirit of the Elohim is.* Ib. *Dan.* iv. 8. By Prophecy upon the Humanity of *Chriſt*, *Iſa.* xi. 2, *And the Spirit of Jehovah ſhall reſt upon him; the Spirit of Wiſdom and Underſtanding; the Spirit of Counſel and Might; the Spirit of Knowledge, and of the Fear of the Lord,* &c. *Iſa.* xliv. 3, *I will pour my Spirit upon thy Seed.* Joel

ii.

ii. 28, *I will pour out my Spirit upon all Fleſh.* So in Reproach, *Hoſ.* ix. 7, *The Prophet is a Fool; the ſpiritual Man is mad. Jer.* v. 13, *And the Prophets ſhall become Wind. Jer.* x. 14, *Every Man is brutiſh in his Knowledge; every Founder is confounded by the graven Image; for his molten Image is Falſhood, and there is no Spirit in them.* —— *The Portion of Jacob is not like them; for he is the Former of all Things.* And in Reproach of them, for the Opinion they had of the Wiſdom of their Gods, and thoſe who, as they pretended, conſulted them; it would take too much Compaſs to explain their Names of Office: I muſt take them as they ſtand. 2 *Reg.* iii. 13, *Get thee to the Prophets of thy Father, and the Prophets of thy Mother. Eſther* i. 13, *Then the King ſaid to the wiſe Men which knew the Times, Iſa.* xix. 12, *Where are thy wiſe Men? Let them tell thee now, and let them know what the Lord of Hoſts hath purpos'd upon Ægypt.* Ib. xli. 22, *Let them bring forth, and ſhew us what ſhall happen, &c.* Ib. xlviii. 7, *Leſt thou ſhouldeſt ſay, Behold, I knew them. Dan.* iv. 6, *Bring in all the wiſe Men of Babylon before me —— the Magicians, the Aſtrologers, the Chaldæans and the Sooth-ſayers.* —— *But they did not make known*

unto

unto me the Interpretation. —— So in the *Levitical Laws*, &c. *Deut.* xviii. 10, *Or that uſeth Divination, or an Obſerver of Times, or an Enchanter, or a Witch, or a Charmer, or a Conſulter with familiar Spirits, or a Wizard, or a Necromancer.* So in Reproach to theſe, *Iſa.* xix. 3, *And they ſhall ſeek to the Idols and to the Charmers, and to thoſe that have familiar Spirits, and to the Wizzards. Pſal.* 73, 11, *They ſay, How doth the Elohim know? And is there Knowledge in the moſt High?* Thoſe anſwer, *Job* xxxviii. 12, *And cauſed the Day-ſpring to know his Place.* ℣ 33, *Knoweſt thou the Ordinances of the Names? Canſt thou ſet their Dominion in the Earth? Pſal.* xix. 2. *Night unto Night ſheweth Knowledge.* Ib. xliv. 21, *He knoweth the Secrets of the Heart.* Ib. xciv. 11, *The Lord knoweth the Thoughts of Man. Pſal.* cxxxix. 1, *O Lord, thou haſt ſearched me, and known me, &c.* Ib. li. 6, *Thou ſhalt make me know Wiſdom. Dan.* ii. 28, *But there is an Elohim in Heaven that revealeth Secrets, and maketh known to the King Nebuchadnezzar what ſhall be in the latter Days.*

אלהים זר
זרים

THE firſt is mention'd, *Pſal.* lxxxi. 10, *Non erit in te Elohim extraneus. Ib.* lxxxvii. 10, *or ſtretched out our Hands to a ſtrange Elohim.* The ſecond, *Deut.* xxxii. 16, יקניאהו בזרים *zelare fecerunt eum in extraneis* (in Repreſentations of the Powers of the Spirit) *in abominationibus irritaverunt eum, ſacrificaverunt* לשדים *Dæmoniis* (to the Givers of Food) *non Eloh. Elohim non noverunt eos. Kirch. Concord,* זור *activè ſignificat rem ſeparatam, ſparſam ſeu hiantem, in unum & ſimul contrahere, conſtringere, comprimere, compingere, & congruit cum verbo* זהר *in primo modo ſignificandi ſumptum, & cum* אזר *quando autem poſt ſe habet ablativum, mediante præpoſitione* מ, *ſignificat id quod prius erat, conjunctum ſeparari abalienari, diſtrahi, & congruit cum verbo* נזר. This Word is explain'd in the Second Part of *M. P. p.* 129, and is deſcriptive of the Grains which compoſe the Spirit, as they come from the utmoſt Diſperſions; thence the Word is apply'd to any Thing or Things which come from a great Diſtance, and ſo to Strangers:

Strangers: But it cannot be miſtaken as an Object of Worſhip, becauſe they worſhipped but one Subſtance; and becauſe it is alſo apply'd to the Actions of the Spirit at reſt, to compreſs; in Motion, to blow, to impel, to diſperſe: And as theſe make the Rays the Emblem of Irradiation inward, towards the Head in a Crown, ſo a Crown, and in a ſpiritual Senſe to infuſe, *&c.* and to ſeparate to ſpiritual Uſes: God claims theſe, their Motion, Courſe and Proportion in each Seaſon. With regard to the Sun and this Orb. *Job.* xxxviii, 32, *Nunquid exire facias Mazurim in tempore ſuo.* 2 *Sam.* xxii. 40, *Accinxiſti me virtute.* And many of the Puniſhments alluding to the Cuſtoms of the Heathens, in purifying Things by the Spirit, and in Oppoſition to the Attributes they gave to it, are threaten'd under this Word. *Jer.* li. 2, *I will raiſe a deſtroying Wind; I will ſend unto Babylon Fanners, that ſhall fan her, and ſhall empty her Land. Jer.* v. 19, *As ye have forſaken me, and ſerved ſtrange Gods in your Land, ſo ye ſhall ſerve Strangers in a Land that is not yours. Ezek.* xi. 9, *I will deliver you into the Hands of Strangers. Levit.* xxvi. 33, *Et vos diſpergam in Gentes.* 1 *Reg.* xiv. 15, *And ſhall ſcatter them beyond the River. Iſa.* xli. 16.

Thou ſhalt fan them, and the Wind ſhall carry them away; and many more under this Word, and others to the ſame Purpoſe. So *Exod.* xxx. 3, 4, *Et facies ſuper eam Coronam auri circum.* This was to repreſent the Spirit coming in on every Side, to ſupply the Fire, and in a ſpiritual Senſe, to ſanctify the Incenſe upon the Altar, ſo upon the Table, and the Ark. So in a ſpiritual Senſe, *Prov.* xv. 7, *Labia* (the Confeſſions) *ſapientum ſpargent Sapientiam. Numb.* vi. 5, *Omnibus diebus voti ſeparationis ſuæ*, &c. *quibus ſeparabit ſe Domino.* So *Chriſt* a *Nazarite.*

אלהים כל־צבא השמים

THIS is mention'd, *Deut.* xvii. 3, and elſewhere frequently, as an Object of Worſhip, and explain'd in the Second Part of *M. P. p.* 95, and in *M—ſine P. p.* 70, with ſome Claims, *Deut.* iv. 19, *And leſt thou lift up thine Eyes to the Names; and when thou ſeeſt —— all the Hoſt of the Names, ſhouldeſt be driven to worſhip them, and ſerve them —— Ib.* xvii. 3, *And hath gone and ſerv'd other Elohim, and worſhipped them —— or any of the Hoſt of the Names.* 2 *Reg.* xvii. 16,—

And worſhipp'd all the Hoſt of the Names. Ib. xxi. 3, *And worſhipp'd all the Hoſt of the Names —— And he built Altars for all the Hoſt of the Names, in the two Courts of the Houſe of Jehovah.* 2 *Par.* xxxiii. 3, *And worſhipp'd all the Hoſt of the Names, and ſerved them. Jer.* viii. 2, — *And all the Hoſt of the Names whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipp'd. Ib.* xix. 13, *Upon whoſe Roofs they have burnt Incenſe unto all the Hoſt of the Names. Zephan.* i. 5, *And them that worſhip the Hoſt of the Names upon the Houſe Tops.* This was made perfect *Gen.* ii. 1, and made an Agent. Where there is no Diſtinction, the Word may be taken in general; but after an Enumeration of the Fluxes of Light, and as the Spirit was appointed to be the Inſtrument of Force, or Impulſe, I take it to be a general Deſcription of the Force of the Spirit, tho' that is, as 'tis always expreſs'd, with the Co-operation of the other two Names. I think 'tis from the Verb צבה, *M. tumuit, intumuit, inflatus, ſufflatus fuit.* It operates by Expanſion, in Compreſſion, in Motion, of the Orbs, and all other Bodies and Fluids. When 'tis plural, it refers to all the three

Names, or the particular Attributes; of which in their Places. The Emblem was a *Goat:* There were ſeveral Perſons and Places named from this. This, by Way of Claim, is made one of the chief Attributes of *Jehovah*, in a vaſt Number of Places. So in Claims by Creation, Formation, *&c.* *Neh.* ix. 6, *Thou, even thou art Jehovah alone: Thou haſt made the Names, the Names of the Names, with all their Hoſt* —— *and thou preſerveſt them all, and the Hoſt of the Names worſhippeth thee.* *Pſal.* xxxiii. 6, *By the Word of Jehovah* (the Eſſence exiſting) *were the Names made, and all the Hoſt of them by the Breath of his Mouth.* *Iſa.* xl. 26, *Lift up your Eyes on high, and behold who hath created theſe Things, that bringeth out their Hoſt by Number: He calleth them all by Names by the Greatneſs of his Might; for that he is ſtrong in Power, not one faileth.* *Ib.* xlv. 12, *I, even my Hands, have ſtretched out the Names; and all their Hoſt have I commanded.* *Pſal.* cxlviii. 2, *Praiſe ye him, all his Hoſts* (ſhew the Power of the Irradiation.) In Oppoſition to the Strength the Heathens ſuppoſed theſe Agents could give to Men in War, *&c.* they make *Jehovah Elohim* their General, Giver of Force, *&c.* *Pſal.* lx. 9, *Who will bring*

me

me into the ſtrong City; who will lead me into Edom. Wilt not thou, O Elohim, which hadſt caſt us off; and thou, O Elohim, which didſt not go out with our Armies? Give us Help from Trouble; for vain is the Help of Man. Through the Elohim we ſhall do valiantly; for he it is that ſhall tread down our Enemies. In Reproach to thoſe who truſted in theſe Powers, *Iſa.* xxxiv. 4, *And all the Hoſt of the Names ſhall be diſſolv'd, and the Names ſhall be rolled together as a Scroll, and all their Hoſt ſhall fall down as the Leaf falleth off from the Vine, and as a falling Fig from the Fig-Tree.*

בעל שלשה

EXplain'd in the ſecond Part of *M. P. p.* 145, and is another Deſcription of the Spirit by Order call'd *Idolum tertium:* Yet this is not all, as One did not rule, but Three; and tho' the *Jews* and *Deiſts* would have all rule in One, yet in the *Hebrew*, and all the Corruptions of it, the Word for *Three* and *Ruler* is the ſame; as in *Hebrew* שליש, in *Chaldee* תלתי, *&c.* And tho' they have made themſelves merry with Things they knew nothing of, I

ſhall, perhaps, e're long, in Courſe, have Occaſion to ſhew how this and other Numbers in that Language are fram'd to accord with Things; and to ſhew, that ſome of the Authors which are moſt in Favour with thoſe who oppoſe it, prove it.

בית רחוב

MEntion'd *Jud.* xviii. 28. This Word takes in the whole Subſtance of the three Names, and 'tis the extended, ſpacious, capacious, roomy *Elohim*, which contains all material Things, and in which all Creatures live, move, and have their Being. There were ſeveral Cities and Perſons call'd by this Name, and one רחביה the Space of the Eſſence, and the Claims, ſhew, that they had attributed to this the Power of giving Space; for ſeveral of the Promiſes of the temporal Part of the Covenant, the Enjoyment of *Canaan* are under this Word, *Exod.* xxxiv. 24, *And I will caſt out the Nations before thee, and enlarge thy Borders.* *Deut.* xii. 20, *When Jehovah thy Elohim ſhall enlarge thy Border, as he hath promis'd thee* (*Gen.* xxviii. 14,) —— *Only thy holy Things which thou haſt, and thy Vows, thou ſhalt take, and*

and go unto the Place, which Jehovah ſhall chuſe. Ib. xix. 8, *And if Jehovah thy Elohim enlarge thy Coaſt, as he hath ſworn to thy Fathers, and give thee all the Land which he hath promis'd to give unto thy Fathers* ——*Then ſhalt thou*, &c. So *Gen.* xxvi. 22, *And he call'd the Name of it Reboboth, and he ſaid, For now Jehovah hath made Room for us, and we ſhall be fruitful in the Land.* So in the Promiſe of the Kingdom of *Chriſt*, *Iſa.* liv. 2, *Enlarge the Place of thy Tent*, &c. So in Deliverances, temporal or ſpiritual, *Pſal.* iv. 1, *Thou haſt enlarged me when I was in Diſtreſs. Ib.* xviii. 19, *He brought me forth alſo into a large Place.* ℣ 37, *Thou haſt enlarged my Steps under me, that my Feet ſlip not. Ib.* xxxi. 9, *Thou haſt ſet my Feet in a large Room. Ib.* cxix. 45, *I will walk at Liberty* [at large] *for I ſeek thy Precepts.* Tho' neither Sir *I. N.* nor any of his Coadjutors, knew a tittle of the Meaning of theſe original Epithets; yet from ſcatter'd Scraps in *Greek* and *Latin*, about this, he gave us his Definition of his *Deus*; and by miſtaking this active Fluid for *God*, and for empty Space, he was led to dream of Projections, *&c.* and of ſecond Cauſes, without Means. If Words can make a Diſtinction between the

Eſſence, and Matter, *David* has ſeparated them *Pſal.* cxviii. 5, המצר *de Anguſtia invocavi* יה *Jah* (the Eſſence); *exaudivit me* במרחב יה *in Latitudine Jah.*

בית אל
מגדל אל

THE firſt is explain'd in the ſecond Part of *M. P. p.* 272, with ſome Claims; and at large in *M.—ſine P. p.* 46. The ſecond is mention'd *Joſ.* xix. 38; 'tis that which irradiates, and thereby has its Strength for Operation, which is each of, or all the three Names, FIRE, LIGHT, SPIRIT. Hence theſe Expoſtulations, *Hoſ.* x. 15, *So ſhall Bethel do unto you, becauſe of your great Wickedneſs. Amos* iv. 4, *Come to Bethel, and tranſgreſs. Ib.* 5. 5, *But ſeek not Bethel —— and Bethel ſhall come to nought. Ib.* vii. 13, *But propheſie not againſt Bethel, for it is the King's Chapel, and it is the King's Court.* So claims *El. Ezek.* xxviii. 2, *And thou haſt ſaid, I am a God; I ſit in the Seat of the Elohim, in the midſt of the Seas: Yet thou art a Man, and not God, tho' thou ſet thy Heart as the Heart of the Elohim,* &c. ℣ 9, *Wilt thou ſay before him that ſlayeth thee, I am Elohim?*

Elohim? But thou ſhalt be a Man, and no God, in the Hand of him that ſlayeth thee. As the Word בית, or הכל, when apply'd to what they took for *God*, ſignifies a Temple, *Hoſ.* viii. 14, *For Iſrael hath forgotten his Maker, and buildeth Temples; and Judah hath multiplied fenced Cities: But I will ſend a Fire upon his Cities, and it ſhall devour the Palaces thereof.* *Joel* iii. 5, *Becauſe ye have taken my Silver and my Gold, and have carried into your Temples my goodly pleaſant Things —— Behold, I will,* &c. As theſe were Temples to the created *Elohim*, and as there was but to be one Temple to the *Elohim*, the Eſſence exiſting, and but one chief כהן Interceſſor (for ſo the Word ſignifies; and the Idea was, as all others, taken from what was perfectly underſtood; for ſo *Aaron* was to *Moſes*; ſo ſeveral ſucceſſively were to King *David*, as 2 *Sam.* viii. 18, xx. 26, *&c.*) becauſe there was but to be one Atonement or Satisfaction to be made in that one Place; and he who made it, was to be perpetual Interceſſor; for ever, after the Order of *Melchiſedeck*; and is reclaim'd *Iſa.* ii. 2, *Mich.* iv. 1, *But in the laſt Days it ſhall come to paſs, that the Mountain of the Houſe of the Lord ſhall be eſtabliſh'd in the Top of the Mountains; and it ſhall be*

exalted above the Hills, and People ſhall flow unto it, and many Nations ſhall come and ſay, Come, and let us go up to the Mountain of the Lord, and to the Houſe of the God of Jacob, &c. *Hag.* ii. 7, *And the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory.* ℣ 9, *The Glory of this latter Houſe ſhall be greater than of the former, ſaith the Lord of Hoſts; and in this Place will I give Peace.* When this Atonement was made, the Uſe of this Temple was at an End. *John* iv. 21, *Jeſus ſaith unto her, Woman, believe me, the Hour cometh, when ye ſhall neither in this Mountain, nor yet at Jeruſalem, worſhip the Father.* Which muſt be underſtood, neither in the Temple on this Mountain, nor in the Temple on the Mountain in *Jeruſalem:* for it was criminal then to worſhip in any other Part of either of thoſe Places, by the Law; and after that at *Jeruſalem* was built, at the Old Place, or Temple built in that Place. So the Word מגדל, which with a מ prefix'd, was firſt us'd for a Temple to theſe Names *Gen.* xi. 4, and frequently after; and is reclaim'd, as I have ſhew'd in the *Account of the Confuſion of Tongues:* So *Prov.* xviii. 10, *The Name of Jehovah is a ſtrong Tower, the Righteous runneth into it, and is ſafe.*

ſafe. There are many Men who have taken the Word אל and an *Adjunct* for a Name, as אלי׳ה the Irradiator, the Eſſence; אלעד the Eternal Irradiator, *&c.* So there are many Places in, or to whoſe Name this Word is join'd, worth Obſervation; as *Numb.* xxxii. 37, אלעלה the high Irradiator, *&c.* So One as the Memorial of One or ſeveral Prophecies: A Valley was call'd *Joſ.* xix. 14, יפתח אל, from פתח; I ſhall ſhew the Uſage of the Word, the Prophecy, and the Accompliſhment, *Gen.* xxix. 31, *Et vidit Jehovah, quod exoſa Leah & aperuit vulvam ejus. Numb.* xxii. 28, *Et aperuit Jehovah os aſinæ. Pſal.* xxxviii. 13, *But I, as a deaf Man, heard not; and I was as a dumb Man, that openeth not his Mouth. Iſa.* xxxv. 5, *Tunc aperientur oculi cæcorum, & aures ſurdorum patebunt. Iſa.* xxii. 22, *Et dabo clavem Domus David, ſuper humerum ejus & aperiet, & non claudens, & claudet, & non aperiens. Pſal* cii. 21, *Ad ſolvendum filios mortis.* This was accompliſh'd by *Chriſt*, and cited *Mark* vii. 34, when he ſighed and ſaid, יפתח, ἐφφαθά, and opened the Tongue and Ears of the Dumb and Deaf. The Tranſlation which ſays the Man was deaf, and had an Impediment in his Speech, is Nonſenſe: He who cannot hear, cannot ſpeak.

ſpeak. This Phraſe is equally applicable to the Mouth or Tongue; for פתח and פער are us'd for the ſame Act of Opening the Month, for Gaping; but פער is not us'd for Speaking. So this Word was applicable to his Miracles of opening the Eyes of the Blind, *&c.* ſo to open the Grave, to looſe the Bonds of Sin and Death.

בל

MEntion'd *Iſa.* xlvi. 1. *& al.* and in the ſecond Part of *M. P. p.* 29. under the common Acceptation, but the Word does not ſignify to confound; indeed it is confounded in the *Lexicons*, divided into many Roots, and they intermixed; though upon full Examination I find they are but one, or related to each other, and have but one Idea though varied in their Uſage, or diverſified, as בול, בל, יבל, נבל & מבל, תבל, בלה, הבל, & בלל, but they are not to be conform'd to the Uſage of any one Word in our Language. The Word expreſſes to move, but as all Motion here is perform'd by Impulſe, it ſignifies to be impell'd or moved by Impulſe, in Fluids to be impell'd

pell'd, made flow. This the Names have mechanically in themſelves, ſo move or impel themſelves, as we expreſs it, flow, and ſo are call'd תבל that which impells and flows; ſo a muſical Inſtrument, into and out of which this in ſound is impel'd, is call'd נבל, a Horn through which ſound is impell'd יבל, and this has Power to impel and give Motion unto other Things, for which they worſhipped it. It impels and makes the Rains deſcend; hence the Month, Part *October* and Part *November*, when the great Rains fell, was call'd בול. It impels and makes Water in Streams or Rivers deſcend, as we call it run, ſo is apply'd to them: And as the Waters at the univerſal Flood was the Inſtrument which made all Things flow, this with a מ prefix'd, is us'd for that Flood, ſo נבל is us'd for a Bottle, into or out of which Fluids are pour'd or impell'd; ſo for dry Things which are impell'd downward, the Grains or Spirit part of itſelf to the Sun, the Leaves or Fruits of Trees; and the Idea is borrowed for that which is vile, caſt down, to be caſt away, or Things polluted, a Carcaſe; ſo to Actions of the Mind: In this State, by this Word, God promiſed to make the Confeſſion of the Heathens, *Gen.* xi. 7.

ſo

So for the Actions of Perſons which pollute them and make them vile, the Word תבל is us'd; ſo for Perſons, Creatures, or Things to move, or be impell'd, or carry'd, and remarkably for the Time when People and Lands were יצא, to go forth, the People out of Servitude, and the Lands out of Mortgage, the Jubilee; ſo to make the Sap in Vegetables, Graſs, Plants or Trees, flow and drive out the Buds, Blades, Leaves, Branches, Flowers, Fruits; ſo from Creatures the Horns, the Word יבל is us'd. For corruptible Things, when Parts were worn or fall'n off, and the reſt, as we ſay, decay'd or wax'd old, or ready to fall off, or be caſt away, they have us'd בלה. They have us'd הבל for theſe Powers, and for Things which are impell'd by them in the Manner aforeſaid. But as Things acting ſo mechanically are not to depend upon as *Elohim*, and are periſhable, they are conſtrued Vanity; and as the Perſons and Things acted upon by them, and depending upon their Action are fleeting and ſhift off the Scene, in that Senſe they are conſtrued Vanity. Indeed I think בלל is a double Word; and as all is full when one moves this way, another muſt move that way; ſo in Fluids,

or

or where the Parts of Solids are ſmall, it expreſſes to mix, ſo confound the Species, and ſo perhaps is בבל. They knew this had Power to move the Earth, whence that Deſcription taken out of *B. C. p.* 310. בלימה, cited in the ſecond Part of *M. P. p.* 251. This was one of the diſcriptive Names of theſe Powers, which the Heathens worſhipped firſt after the Flood, and perhaps the Tower of *Babel* was built for this; and if there were any named before the Flood, 'tis like this was one, becauſe the Puniſhment was from this Word. 'Tis much the ſame as Θεὸς. This was join'd to ſeveral Names of Places and Perſons. Under theſe Conſtructions are the Operations which they attributed to בל: This is claim'd *Job* xxxviii. 37. נבלי *Defluxus Cælorum quis quieſcere faciet.* So the Claims of this Syſtem and its Actions, 1 *Sam.* ii. 8, *Domino ſtationes* (the Inſtruments of Compreſſion and Adheſion) *terræ, & poſuit ſuper eos orbem.* 1 *Par.* xvi. 30, *Etiam firmabitur orbis ne nutet. Job* xxxiv. 13, *Et quis poſuit orbem univerſum? Pſa.* l. 12, *Quia mihi orbis & plenitudo ejus. ib.* lxxxix. 12, *Orbem & plenitudinem ejus tu fundaſti ea. ibid.* xc. 2, *Et formares terram & orbem. Jer.* x. 12. *Stabiliens or-*

bem in ſapientia ſua. So the Flood, *Gen.* vi. 17, *Ecce ego adducens Diluvium. Pſal.* xxix. 9, *Jehovah in Diluvio ſedit.* So Rain and Fruits, *Deut.* xi. 17. *Et retineat Cœlos & non ſit pluvia, & humus non det productionem ſuam. Jer.* xiv. 22, *Are there any among the Vanities of the Gentiles that can cauſe Rain? Can the Names give Showers? Art not thou he, oh Jehovah, our Elohim? Therefore we will wait upon thee; thou haſt made all theſe things. Levit.* xxvi. 4, *Et dabit terra productionem ſuam.* ℣ 20, *Et non dabit terra veſtra productionem ſuam.* Theſe ſtyled in ridicule as fleeting, *Iſa.* xxxiv. 4, *Et omnis exercitus eorum decidet, ut defluere Folium de vite, & ſicut decidens de ficu. Ib.* xxiv. 4. *Luxit, defluxit terra, informata eſt, decidet orbis.* So in the Phraſe of waxing old prevented by Miracle, *Deut.* viii. 4, *Veſtimentum tuum non veteravit ſuper te,* as aforeſaid, *Iſa.* li. 6, *Et terra ſicut veſtimentum veteraſcet.* So in ridicule of theſe Powers as tranſient, *Deut.* xxxii. 21, *Concitarunt me in vanitatibus ſuis.* 1 *Reg.* xvi. 13. ℣ 26, *Irritando Jehovah Elohim* of *Iſrael, in vanitatibus ſuis.* 2 *Reg.* xvii. 15, *Et ambulaverunt poſt vanitatem & vani facti ſunt. Jer.* ii 5, *What Iniquity have your Fathers*

thers found in me, that they are gone far from me, and have walked after Vanity? *Ib.* viii. 19, *Why have they provoked me to Anger with their graven Images and with ſtrange Vanities.* *Ib.* xvi. 19, *The Gentiles ſhall come unto thee from the Ends of the Earth, and ſhall ſay ſurely our Fathers have inherited Lies, Vanity and Things where there is no Profit. Shall a Man make Elohim unto himſelf, and they are no Elohim.* So the Deſtruction of the Worſhippers of theſe Powers, *Iſa.* xlvi. 1. *Bell boweth down,* &c. *Jer.* l. 2. *Bell is confounded —— Her Idols are confounded, her Images are broken in Pieces.* Jer. li. 44. *And I will puniſh Bell in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up, and the Nations ſhall not flow together any more unto him.*

בית הערבה

EXplain'd in the ſecond Part of *M. P. p.* 238. It expreſſes the Mixture, or that which is continually mixing; *Spirit* and *Fire*, *Light* and *Spirit*; where its Actions, the Laws and Appointments concerning it, the Names, *&c.* are inſerted at large; and the *Salix*, the Emblem, is men-

mention'd *ib. p.* 242, and in the Introduction to *M.—ſine P. p.* 257.

בית כר

EXplain'd in the ſecond Part of *M. P. p.* 286, to ſignifie Going out, and Coming in: So Circulation. I obſerv'd, the Word was but ſeldom us'd in *Hebrew* under that Root, and in that Senſe, except for a Sheep or Lamb, the Emblem which in thoſe Days were folded, went out, and came in; and that the neighbouring Languages us'd it in that Senſe. And the Word כרכר is to dance in Rays or Circles. And my Deſign in that Piece, was, to ſhew the Meaning of the Words, in the material or philoſophical Senſe. I am alſo now to conſider them, where the Word admits, in a mental or ſpiritual Senſe, and ſhew the Evidence for that Senſe. If כר be an Inhabitant, the Senſe to the Mind is one, known in the ſtrongeſt Senſe, a Perſon that one is acquainted with, or knows intimately. They have placed this Word under נכר, which with the נ, the Prefix, is to be a Stranger; ſo unknown, or to be ignorant: But the Word כר is frequently us'd for a Native, Neighbour, or

or one known. So the Lamb, from its going out, and coming in, and being known. 'Tis us'd ſeveral Times for the Act of the Mind; to know, to underſtand. I muſt confeſs it would, at firſt Sight, look more natural, to make this the *Elohim* of Knowledge; but by the Evidence, it ſeems to me, they intended to comprehend the *Elohim* they knew, they were converſant with, intimately acquainted, as they were with theſe Agents and their Powers, which could not be diſputed. Yet the *Elohim*, which are frequently ſaid by another Word to be known to *Iſrael*, very frequently aſſerts, not, that theſe Agents, which they call'd their *Elohim*, were Strangers to them, or that they did not know them; but that the *Iſraelites* did not know, had not experimentally known theſe Agents to be *Elohim*; and, if you pleaſe, that they were alſo ignorant *Elohim:* For there is but one other Senſe it can be put in, that is, the *Elohim* of Strangers; and they were not ſo, becauſe they were, and are call'd, the *Elohim* of that Land: And their being the *Elohim* of Strangers, had been no Objection, if there had been no other. It has been often ſaid, that the true *God*, *Jehovah*, is to be known by his Works, this Syſtem; but the firſt Step

to Religion was, to know that there was another Eſſence, with Powers beſides theſe. The next was, to know whether thoſe Agents, or theſe which they knew intimately, was the Original; the *Jehovah*, the Eſſence exiſting; and conſequently, which was created and dependent. Every Bladder-headed Fellow, who could never diſcover what the ſecond Cauſes or Agents which act here, were; much leſs how they acted or produced even the ſmalleſt Effect, and were continually gueſſing and ſetting up imaginary Powers, and puzling themſelves to tell you how they muſt effect what we ſee perform'd in Matter; could tell you, he knew there was a *God*, and what Sort of a Being He muſt be; when even in telling his Story of either, he ſhews, he knew nothing of either of them. This could never be known by any Power in Man, without ſupernatural Evidence, by Revelation and Manifeſtations, at firſt; or by what is moſt fully recorded for us by *Moſes:* He had delegated Power to make all the Earth know which was *Jehovah*, by commanding and controlling the Powers and Actions of theſe mechanical Agents, explain'd as far as was neceſſary at the Beginning, in the *Eſſay* to the *N. H.* of the *Bible*, *p.* 139,

139, *&ſeq.* This ſettled, the next Step, as the Caſe ſtood with fall'n Man, was to know whether there were any *Elohim*; and if there were, which were the *Elohim*, which were in a temporal Senſe, to deliver thoſe who were in Slavery here; put them into Poſſeſſion of Eſtates, and protect them: In a ſpiritual Senſe, to redeem them from the Slavery to Sin, by Rebellion and worſhipping the Agents here, and put them into Poſſeſſion of their ſpiritual Eſtate. This was proved by the Evidence *Moſes* gave, in delivering the *Iſraelites* out of Slavery from *Pharaoh*, and from the *Elohim* of *Ægypt*; by the Miracles perform'd at the Mount; by renewing the Covenant with them there; by the ſupernatural Repreſentation or Appearance of the *Elohim*, and by *Joſhua*'s putting them into Poſſeſſion of *Canaan*; explain'd jointly with the other in the ſaid *Eſſay*, and mention'd in *M.* — *ſine P. p.* 121. This ſettled right, Obligations, Love, Repreſentations, Services, *&c.* follow'd. This ſettled wrong upon theſe Agents here, imaginary Obligations, *&c.* followed. The whole Affair of the falſe and true Religion was determin'd by this Evidence, on the Side of the Heathens, by the Powers and Actions they knew were in the Names;

and by imagining there were ſtill greater Powers in them. On the other Side, by the Powers in, and Actions of, other Agents, which they ſaw control'd the Powers in, and Actions of, the Names. The Evidence by what we in this Senſe call Miracles, and the Claims and Expoſtulations thereupon to the then People, are inſerted in innumerable Places, *negatively*, againſt the falſe *Elohim*; and, *affirmatively*, for the true ones, under this and other Words, and in various Manners: And the Predictions or Promiſes that *Jehovah* ſhould be more fully known, that the *Elohim* ſhould perform the Covenant, and be the *Elohim* of the whole Earth, towards the latter End of the Prophets, are frequently inſerted, and under this Word, compounded with the higheſt Word which could be writ. Theſe, by Name and Repreſentation, were prophetically exhibited to Senſe with the Man taken in at the Fall, and in the Captivity, ſupernaturally, and by Direction, repreſented in Images or Similitudes, tho' then veiled, not to be ſeen but only by the High Prieſt; to ſhew, that when they ſhould have perform'd the Covenant, and diſcharg'd the Obligation of the Name *Elohim*, they ſhould, in the Senſe of this Word, dwell among us, go

in

in and out among us, be intimately known, viſibly, and by their Operation, to every one, as the Names are. *John* viii. 28, *When ye have lift up the Son of Man, then ſhall ye know that I am.* This was expreſs'd by the Veil of the *S. S.* being rent; and that Repreſentation expos'd to View at the Moment that Myſtery was manifeſted, and the Engagement compleated. So *John* xiv. 23, *If a Man love me, he will keep my Words, and my Father will love him; and we will come unto him, and make our Abode with him.* ℣ 17, *Even the Spirit of Truth —— for he dwelleth with you, and ſhall be in you.* *John* x. 14, *I am the good Shepherd, and know my Sheep, and am known of mine.* The Prohibitions, *&c.* againſt unknown *Elohim*, *Gen.* xxxv. 2, *Removete Deos Alienigenæ (V. S. Alienis.)* *Deut.* xxxi. 16, *Et ſurget populus iſte & fornicabitur poſt Deos Alienigenæ terræ.* *Ib.* xxxii. 12, *Et non cum eo Deus Alienigenæ.* *Joſ.* xxiv. 20, *Cum dereliqueritis Jehovah, & ſervieritis Diis Alienigenæ.* ℣ 23, *Et nunc removete Deos Alienigenæ, qui in Interiori veſtro.* *Jud.* x. 16, *Et removerunt Deos, extraneis de Interiori ipſorum.* 1 *Sam.* vii. 3, *Removete Deos Alienigenæ, de medio veſtri.* 2 *Par.* xiv. 3, *Et removit Altaria, aliena, & excelſa, &c.*

Ib. xxxiii. 15, *Et removit Deos Alienigenæ & ſimulacrum, e Domo Domini. Pſal.* lxxxi. 10, *Non eris in te* אל *Deus* זר *Alienus, nec incurvabis te* אל *Deo* נכר *extraneo. Jer.* v. 19, *Sicut dereliquiſtis me, & ſerviſtis Elohim Alienigenæ in terra veſtra, ſic ſervietis* זרים *Alienis in terra, non vobis. Jer.* viii. 19, *Quare iraſci fecerunt me in — Vanitatibus Alienigenæ. Mal.* ii. 11, *Et duxit uxorem filiam* אל *Dei Alieni.* So under the Word ידע, *Deut.* xxix. 26, and xxxii. 17, *Diis quos non noverunt eos. Jer.* vii. 9, *Deos* אחרים *Alienos, quos non noſtis. Ib.* xix. 4, — *And have burnt Incenſe in it to other Elohim, whom neither they nor their Fathers have known. Dan.* xi. 38, *And a God whom his Fathers knew not. Hoſ.* xiii. 4, *Et Elohim præter me neſcies.* Upon *Pharaoh*'s anſwering, *Exod.* v. 2, *Who is Jehovah, that I ſhould let Iſrael go? I know not Jehovah*, &c. And the *Iſraelites* having almoſt loſt that Knowledge, the Miracles were perform'd to convince them, and determine that Point; and to the *Iſraelites*, that he was their *Elohim*, as *Exod.* vi. 7, x. 2, xvi. 12, *And ye ſhall know that I am Jehovah, your Elohim. Ib.* vii. 17, *In this ſhall ye know that I am Jehovah. Ib.* ix. 16, *That my Name may be declared throughout all the Earth.*

Earth. *Ib.* xiv. 4, 18, *That the Egyptians may know that I am Jehovah.* So upon the Mount, *Deut.* iv. 35, *Tu es factus videre, ad ſciendum, quod Jehovah ipſe Elohim, non amplius præter eum. E cœlis audire fecit te vocem ſuam, ad erudiendum te, & ſuper terram videre fecit te ignem ſuum magnum, & Verba ejus audiſti e medio Ignis.* *Exod.* xxiv. 10, *And they ſaw the Elohim of Iſrael —— Alſo they ſaw the Elohim, and did eat and drink.* *Exod.* xxix. 45, *And I will dwell amongſt the Children of Iſrael, and will be their Elohim; and they ſhall know that I am Jehovah their Elohim, that brought them forth out of the Land of Ægypt, that I may dwell amongſt them: I am Jehovah, their Elohim.* The Heathens are ſaid not to know *Jehovah.* *Pſal.* lxxix. 6, *Ad Gentes quæ non cognoverunt te.* *Iſa.* lv. 5, *Ecce Gentem non ſcies vocabis, & Gens non cognoverunt te.* *Jer.* x. 25, *The Heathen that know thee not.* Tho' all the Miracles were to determine theſe Points, when they were forgot or ceas'd, the Notions of theſe Powers, which were always preſent and known, prevail'd. Hence Complaints; *Joſ.* xxiv. 31, *And Iſrael ſerved Jehovah all the Days of ——.which had known all the Works of Jehovah.* So *Pſal.* xlviii. 3,

God is known in her Palaces for a Refuge. Ib. lxxvi. 2, *Notus in Jehudah Elohim. Dan.* xi. 32, *But the People that do know their Elohim ſhall be ſtrong.* So *Jer.* ix. 3, *And they know not me, ſaith Jehovah.* ℣ 6, *They refuſe to know me, ſaith Jehovah. Hoſ.* iv. 1. *Et non Scientia Elohim in terra. Ib.* v. 4, *Et Jehovah non cognoverunt.* Becauſe the *Jehovah* or *Elohim* could not then be ſo familiarly known, the divine Writers uſe not כר, but ידע, for knowing by theſe Actions; but they uſe Words very near it, as dwelling there, *&c.* So 1 *Reg.* viii. 43, *That all People of the Earth may know thy Name to fear thee, as do thy People Iſrael.* ℣ 60, *That Jehovah is Elohim, and that there is none elſe. Ib.* xviii. 36, 37, xx. 13, 28, 2 *Reg.* xix. 19, 2 *Par.* vi. 33, *Iſa.* xxxvii. 20. So *Pſal.* xlvi. 11, *Remittite & ſcitote qui ego Elohim. Ib.* lxxxiii. 19, *Et cognoſcunt quod tu nomen tuum Jehovah. Ib.* c. 3, *Scitote quod Jehovah ipſe Elohim. Iſa.* xlix. 26, lx. 16, *And all Fleſh ſhall know that I Jehovah am thy Saviour and Redeemer, the Mighty One of Jacob. Ib.* lii. 6, *Therefore my People ſhall know my Name. Jer.* xxiv. 7, *And I will give them a Heart to know me that I am Jehovah,— and I will be their Elohim. Ib.* xxxi. 34, *And they*

they ſhall teach no more— ſaying, know the Lord, for they ſhall all know me. Hoſ. ii. 20, *I will even betroth thee unto me in Faithfulneſs, and thou ſhalt know Jehovah. Ezekiel* repeats perhaps fifty Times, *And they ſhall know that I am Jehovah. Iſa.* xix. 21, *And Jehovah ſhall be known to Egypt, and the Egyptians ſhall know Jehovah in that Day,* &c. They expreſs the Value of this Knowledge. *Pſal.* xci. 14, *Exaltabo eum quoniam cognovit nomen meum. Prov.* ii. 5, *Et ſcientiam Elohim invenies. Jer.* ix. 24, *But let him that glorieth glory in this, that he underſtandeth and knoweth me, that I am the Jehovah,* &c. And as all Sacrifices were but to repreſent one Act of the *Elohim*, and preſerve the Memory of it till it was accompliſhed; ſo *Hoſ.* vi. 6, *Et ſcientiam Elohim præ aſcenſionibus.* As the Heathens thought there was knowledge in this or their *Elohim*, ſo they were not willing to allow that to the true *Elohim.* So *Job* xxii. 13, *And thou ſayeſt, how doth God know? Can he judge through the dark Cloud? Thick Clouds are a Covering to him that he ſeeth not, and he walketh in the Circuit of Heaven. Pſal.* xxiii. 11, *And they ſay, How doth the Elohim know, is there Knowledge in the moſt High? Iſa.* xxix.

15.

15, *Quis cognoſcens nos?* So the Prophets claim this, 1 *Sam.* ii. 3, *Quia Deus ſcientiarum Jehovah. Job* xxxvii. 15, *Nunquid ſcies in ponendo Deum ſuper his— mirabilia perfecti ſcientiis, Pſal.* cxxxix. 1, *O Jehovah, thou haſt ſearched me and known me,* &c. And the *Elohim* puts a Teſt to the Knowledge and Power of theſe Agents. *Iſa.* xli. 21. *Produce your Cauſe, ſaith Jehovah, bring forth your ſtrong Reaſons, ſaith the King of Jacob. Let them bring them forth and ſhew us what ſhall happen, let them ſhew the former Things what they be, that we may conſider them, and know the latter End of them: Or declare us Things for to come. Shew the Things that are to come hereafter, that we may know that ye are Elohim. Yea, do good or do evil, that we may be diſmay'd, and behold it together.* Our Wiſdom-mongers, who never went further than *Rome* or *Athens* for their Ware, would fain have it accounted a Difficulty to find out who it was that was the unknown God there, explain'd in the ſecond Part of *M. P. p.* 17. becauſe it looks a little ſtrange, that thoſe who knew nothing, could teach others to be ſo vaſtly wiſe. This Word is found 2 *Par.* xxxv, 20, and *Iſa.* x. 9. compound with another ברבמיש גלגל

גלגל

EXplain'd in the ſecond Part of *M. P.* *p.* 511. This in Fluids expreſſes rolling forward and backward, irradiating outward and inward, circulating. Many Places and Perſons took their Names from this Word, and among the reſt *Gallily*, from whence they called *Chriſt* and *Chriſtians Galileans*. The Worſhip of the Names under this Form of Motion is deſcribed, and the Worſhippers threaten'd, *Hoſ.* ix. 15. *All their Wickedneſs is in Gilgal, for there I hated them. Ib.* xii. 11, *Is there Iniquity in Gilead? Surely they are Vanity; they ſacrifice Bullocks in Gilgal: Yea their Altars are as Heaps in the Furrows of the Fields. Amos* v. 5, *Nor enter into Gilgal, for Gilgal ſhall ſurely go into Captivity.*

צבא Vid. *at p.* 80.

אלהי מעזים

MEntion'd, *Dan.* xi. 38, 39. And there were Images or Statues to this Power, mention'd *Ezek.* xxvi. 11.

The Word ſignifies *M. Virtus, Fortitudo— Robur, Potentia, Poteſtas*, with a מ prefixed the Inſtrument of Force, *&c.* which the Heathens attributed to the Names, and which they have by the Motions abovemention'd. This is attributed to them, and challenged from the Names, 1 *Par.* xvi. 26. *For all the Elohim of the People are Idols; but Jehovah made the Names— Strength and Gladneſs are in his Place; give unto Jehovah Glory and Strength.* From רקיע, *Pſal.* cli. 1, *Laudate eum in expanſione fortitudinis ejus*, ſo from ישחק. *Pſal.* lxviii. 35, *Date fortitudinem* to the *Elohim*, *Fortitudo ejus in Ætheribus.* From the Spirit, *Pſal.* lxxviii. 26, *Et induxit in fortitudine ſua auſtrum.* From Thunder, *Pſal.* lxviii. 34, *Dabit in voce ſua vocem fortitudinis.* From Sound, 2 *Par.* xxx. 21, *Singing with Inſtruments of Strength unto Jehovah. Pſal.* lix. 17, *Et ego cantabo fortitudinem tuam—— Fortitudo mea ad te cantabo. Ib.* lxxxi. 2, *Vociferate* to the *Elohim*, *fortitudini noſtræ. Ib.* cxviii. 14, *Iſa.* xii. 2, *Fortitudo mea & cantio Jah.* From the Force communicated from the Names to the Rocks. *Pſal.* xxxi. 3, *Eſto mihi in petram fortitudinis*; *Ib.* lxviii. 8, *Rupes fortitudinis meæ ſpes mea.* From this ſo communicated

nicated to the ſea. *Prov.* viii. 28, *In fortificando fontes voraginis. Pſal.* lxxiv. 13, *Contriviſti in fortitudine tua mare. Iſa.* xliii. 16, *Thus ſaith Jehovah which maketh a Way in the Sea, and a Path in the mighty Waters; which bringeth forth the Chariot and the Horſe, the Army and the Power.* So for his Ark and Sanctuary, or what was repreſented there. 2 *Par.* vi. 41, *Pſal.* cxxxii. 8, *Et Arca fortitudinis tuæ. Pſa.* lxxviii. 61. *And delivered his Strength into Captivity, and his Glory into the Enemies Hand. Ib.* xcvi. 6, *Fortitudo & pulchritudo in ſanctuario ejus. Exod.* xv. 13, *Duxiſti in fortitudine tua ad habitaculum ſanctitatis tuæ. Dan.* xi. 31, *Et polluent ſanctuarium fortitudinis.* Hence *Martin. Lex. Mauſim. R. Salomon Deum hunc Deum Cherubim exponit.* So from Strength communicated to People, Horſes, Inſtruments, *&c.* in War. *Iſa.* xlii. 25, *Et effudit ſuper eum furorem naſi ſui, & fortitudinem Belli.* That being aſcrib'd to this Power. *Dan.* xi. 38, *Et Deum Mahurim ſuper baſi ſua glorificabit; & Deum, quem non noverunt eum patres ejus, glorificabit in Auro & in Argento, & in lapide pretioſo & in deſiderabilibus, & faciet munitionibus Mahuzim, cum Deo* נכר *Alieno quem agnoſcet. Pag.— exponit Martem no-*

men Idoli. Reclaim'd as above. *Pſal.* xxiv. 8, *Jehovah fortis & potens, Jehovah potens Belli. Nah.* i. 7, *Bonus Jehovah* לִמְעוֹז *ad Robur in die Auguſtiæ & ſciens ſperantes in eo. Eſdr.* viii. 22, *Et fortitudo ejus, & naſus ejus, ſuper omnes derelinquentes eum* —— *Pſal.* lxxvii. 15, *Scire feciſti in Populis fortitudinem tuam. Ib.* lxxxix. 11, *In Brachio fortitudinis tuæ diſperſiſti inimicos tuos.* 2 *Sam.* xxii. 18, *Pſal.* xviii. 18, *Liberavit me ab inimico meo forti. Pſal.* xxviii. 6, *Jehovah fortitudo mea & ſcutum meum. Ib.* lxi. 4, *Turris fortitudinis a faciebus inimici. Jer.* xvi. 19, *Jehovah fortitudo mea, & robur meum, & refugium meum. Pſal.* xxxvii. 39, *Fortitudo eorum in tempore Anguſtiæ. Pſal.* xxiv. 8, *Jehovah fortis & potens. Ib.* lxii. 12, *Quia fortitudo Elohim. Job* xii. 16, *Cum illo fortitudo & perſiſtentia. Pſal.* xciii. 1, *Induit Jehovah fortitudinem, accinxit ſe. Iſa.* li. 9, *Suſcitâ te, indue fortitudinem. Pſal.* xxi. 14, *Exaltate, Jehovah, in fortitudine tua. Pſal.* xc. 11, *Quis cognoſcens fortitudinem naris tuæ. Iſa.* lxii. 8, *In dextera tua & in Brachio fortitudinis tuæ. Pſal.* xxix. 1, xcvi. 7, *Tribuite Jehovah gloriam & fortitudinem.* 1 *Par.* xvi. 11, *Pſal.* cv. 1, *Quærite Jehovah & fortitudinem ejus. Ib.* lxviii.

36,

36, *Dans fortitudinem & robora populo.* 1 *Sam.* ii. 10, *Et dabit fortitudinem Regi ſuo. Pſal.* xxix. 11, *Jehovah fortitudinem Populo ſuo dabit.* Pſal. xxix. 16, *Pſal.* lxxxvi. 16, *Da fortitudinem tuam ſervo tuo. Pſal.* cx. 2, *Virgam fortitudinis tuæ mittet Jehovah. Pſal.* cxl. 8, *Jehova Adoni fortitudo ſalutis meæ. Iſa.* xlv. 24, *In Jehovah have I Righteouſneſs and Strength. Pſal.* xliii. 2, xlvi, 2, *Iſa.* xlix. 5, *Et Elohim meus fuit fortitudo mea.* A Goat was the Emblem of this Power, and a Bird call'd *Halietus, Aquila Marina.* And there were ſeveral Places and Perſons call'd by this Name.

בית און

EXplain'd in the ſecond Part of *M. P. p.* 276. The Word expreſſes Strength, frequently the Strength employ'd in begetting, or in the Firſtborn. They make that in *Egypt* the ſame as *Bethſhemoſh Heliopolis*, the Strength, the Ruler in this Syſtem. But as עזה or עין by being a Word, for what made Man fall, became a Root for Iniquity; ſo by this the principal Object in this Syſtem being worſhipp'd, perhaps it became a Root of Falſity,

Falſity, &c. 'tis join'd with the Calves, &c. I ſhall add, *Hoſ.* iv. 15, *Let not Judah offend—neither go ye up to Bethaven. Ib.* v. 8, *Cry aloud at Bethaven,* &c. *Amos* v. 5, *And Bethel ſhall come to* און *nought. Zach.* x, 2, *For the Idols have ſpoken Vanity. Hoſ.* xii. 4, *Et in fortitudine ſua* (in the Strength of his Birthright) *princeps fuit cum Elohim.*

בעל גד
מגדל גד
גד

THE firſt mention'd, *Joſ.* xiii. 5, the ſecond, *Joſ.* xv. 37, the third, *Iſa.* lxv. 11. The Word ſignifies to gather together, to conſociate; and as the Object of Worſhip is a general Name for the conſociated, concurrent and efficient Powers in the Names, and is another Word for all the *exercitus* of the Names. Some attempt to conſtrue this Word *fortuna, felicitas*; others *Jupiter*, &c. But I can find no Authority for any of them. Indeed it was the ſame Matter with ſome of the Powers which they call'd *Jupiter*; but what the Word *Jupiter* means is not eaſy to clear. 'Tis likely they confounded

confounded it with נגד *Dux*, ſo who declares, ſhews, *&c.* By the Services we find paid, they acknowledged that theſe concurrent Powers gave them Proviſion, and 'tis likely ſometimes Plenty, ſo they might call that Felicity. The Service, *Iſa.* lxv. 11. *that prepare a Table* לגד *to that Hoſt.* Table in this Senſe is an Altar, as *Mal.* i. 7, 12. ſo *Prov.* ix. 2, *She hath alſo furniſh'd her Table. Ezek.* xxiii. 41, *And a Table prepar'd before it, whereupon thou haſt ſet mine Incenſe and mine Oil.* 1 *Cor.* x. 21, *Ye cannot be Partakers of the Lord's Table and the Table of Devils.* Attributed to God, *Pſal.* xxiii. 5. *Thou prepareſt a Table before me in the Preſence of mine Enemies.* The Word גדד, is alſo us'd for a Troop or Hoſt of Soldiers, and as theſe Powers gave them the Strength, the Force they had, and as they imagin'd, they could upon Occaſion give them more: 'Tis reclaim'd, *Job* xxv. 3, *Nunquid eſt numerus agminibus ejus.* 2 *Sam.* xxii. 30, *Quia in te percurram agmen. Pſal* xviii. 30, *Quoniam in te percurram exercitum.* A Goat is call'd גדי, which 'tis likely was an Emblem. There were ſeveral Places and Perſons call'd by this Name.

בית גברים

MEntion'd, *Neh.* iii. 16, The meaning of the Word is the mighty Ones, and by Conſequence thoſe who excel in Might, muſt have Dominion, *&c. C. Rabb. & Cabbal. eſt Epitheton Dei & ſignif. ipſum Deum præpotentem.* גבריאל *Arab. Quem Arabes Spiritum S. eſſe aiunt, Gent. ad Roſar. Polit. p.* 533. This is allow'd to the three Names they attributed it to, and 'tis reclaim'd from them. 1 *Par.* xxix. 11, *Thine Jehovah is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty; for all that is in the Names and in the Earth is thine,* &c. 2 *Par.* xx. 6, *Jehovah Elohim— Art not thou Elohim in the Names, and ruleſt not thou over all the Kingdoms of the Heathen; and in thy Hand is there not Power and Might?* &c. *Pſal.* ciii. 19, *Jehovah hath prepared his Throne in the Names—— Bleſs Jehovah, ye his Agents that excel in Strength— all ye his Hoſts, ye Miniſters of his that do his Pleaſure.* From the *Shemoſh*, *Jud.* v. 33, *Pſal.* xix. 6, *Secundum exire ſolis in fortitudine ſua.* From them in Thunder, *Job* xxvi. 14,

14, *Et Tonitru fortitudinum ejus quo intelligetur?* From them in Voice, *Pſal.* xxi. 14, *Et Pſallemus fortitudinem tuam. Pſal.* cvi. 2, *Quis eloquetur fortitudines Jehovah? Pſal.* cxlv. 4, *Et fortitudines tuas annuntiabunt.* ℣ 11, *Et fortitudinem tuam loquentur. Pſal.* cl. 2, *Laudate eum in fortitudinibus ejus.* From the Names communicated to the Mountains, *Pſal.* lxv, 7, *Firmans montes in potentia ſua accinctus fortitudine.* From them to the Sea, *Pſal.* lxvi. 6, *He turned the Sea into dry Land. They went through the Flood on Foot. There did we rejoice in him. He ruleth by his Power for ever.* From them to Men, *&c.* In War, *Jer.* xxxii. 21, *And haſt brought forth thy People Iſrael out of the Land of Egypt with Signs and with Wonders, and with a ſtrong Hand, and with a ſtretched out Arm, and with great Terror. Pſal.* cvi. 8, *He ſaved them for his Names ſake, that he might make his mighty Power be known. Iſa.* xxviii. 8, *In that Day ſhall the Lord of Hoſts be for—— and for Strength to them that turn the Battle to the Gate. Exod.* xvii. 11, *Elevabat Moſes manum ſuam & prævalebat Iſrael. Pſal.* xxiv. 8, *Jehovah fortis & potens, Jehovah potens Belli. Iſa.* xlii. 13, *Jehovah ſhall go forth as a mighty Man; he ſhall ſtir up Jealouſy like*

a Man of War. Jud. v. 13, *Jehovah dominabitur mihi in Fortibus. Pſal.* lxxi. 18,—*Until I have ſhew'd thy ſtrength unto this Generation, and thy Power to every one that is to come. Deut.* iii. 24, *Thou haſt begun to ſhew— For what Elohim is there in the Names or in Earth that can do according to thy Works, and according to thy Might? Deut.* x. 17, *For Jehovah your Elohim is Elohim of Elohim, and Lord of Lords, a great God, a mighty and a Terrible,* &c. *Neh.* ix. 33, *Now therefore our God, the Great, the Mighty, and the Terrible God, who keepeſt Covenant and Mercy. Job* xii. 13, *Cum ipſo ſapientia & fortitudo. Jer.* x. 6, *Et magnum nomen tuum in fortitudine. Dan.* ii. 20, *Wiſdom and Might are his.* ℣ 23, *Who haſt given me Wiſdom and Might.* In Deſcriptions and Attributes of *Chriſt, Pſal.* xx. 7, *In fortitudinibus ſalus dextræ ſuæ. Ib.* lxxxix. 20, *Poſui adjutorium ſuper potentem. Jer.* xxxi. 32, *Fæmina circumdabit* גבר *virum (a mighty One.) Iſa.* ix. 6, *Unto us a Child is born— and his Name ſhall be call'd— the mighty God.* ℣ 21, *The Remnant ſhall return— unto the mighty God. Ib.* xi. 1, *There ſhall come forth a Rod out of the Stem of Jeſſe—— and the Spirit of Jehovah ſhall reſt upon him. The Spirit of Wiſdom and Under-*

Underſtanding, the Spirit of Councel and Might, &c. *Dan.* ix. 27, *And he ſhall confirm the Covenant* (make the Covenant prevail.) *Zeph.* iii. 16, *In that Day it ſhall be ſaid to Jeruſalem —— Jehovah thy Elohim, in the Midſt of thee is mighty; he will ſave. Zech.* x. 12, *And I will ſtrengthen them* (make them prevail) *in Jehovah. Zech.* xiii. 7, *Againſt the Man* (the mighty One) *that is my Fellow.* Several Perſons took their Names from this.

בית רבים

MEntion'd, *Amos* iii. 15, and I think, *Cant.* vii. 4. to make it Senſe. This Word expreſſes, great in Numbers, in Quantity, in Duration, in Powers, in Perfections, from any Degree, even to Infinite, or beyond Expreſſion. 'Tis us'd for the *Elohim. Eſdr.* v. 8, *Quod iviṃus in Jehudæam provinciam ad* בית אלהא רבא *Domum Dei magni.* We have no Noun for this in our Language. The *Chaldeans* render it *magnates*, it expreſſes Magnificence, Amplitude; and it is apply'd to that inexpreſſible Condition, that as in the Shadow which was their Object, it dwells in each of the three Perſons.

ſons, *John* i. 16. *Eph.* i. 23. *Col.* i. 19. *Ib.* ii. 9, *For in him dwelleth all the Fulneſs of the Godhead Bodily.* I cannot in this Compaſs attempt this; I intend it, a further Conſideration. I ſhall let it ſtand here as they render it. So 2 *Reg.* vi. 16, *Quia* רבים *magnates qui nobiſcum. Neh.* ix. 19, *Et tu in miſerationibus tuis magnates. Iſa.* xix. 20, *Et mittet eis ſervatorem & magnatem, & liberabit eos. Ib.* liii. 12, *Ideo partem dabo ei in magnatibus, & cum fortibus — pro eo quod effudit in mortem,* נפשו *animam ſuam* (his Body) *& cum prævaricatoribus numeratus eſt, & ipſe peccatum multorum tulit, & prævaricatoribus intercedet.* As the Verb is us'd to make great in Number, *&c.* ſo to multiply; that Power is reclaim'd *Gen.* i. 22, *Be fruitful and multiply.* ℣ 28, *Be fruitful and multiply. Ib.* viii. 17, *And be fruitful and multiply. Ib.* xvi. 10, *I will multiply thy ſeed exceedingly, that it ſhall not be number'd for Multitude. Ib.* xxii. 17, xxvi. 4, *In multiplying, I will multiply thy Seed as the Stars of Heaven, and as the Sand which is upon the Sea Shore. Ib.* xlviii. 16, *Et inſtar piſcium ſint in multitudinem in medio terræ.*

בית אל ברית
בעל ברית

THE firſt is mention'd, *Jud.* ix. 46. the ſecond ℣ 4. and in the ſecond Part of *M. P. p.* 273. The Word אל has been explain'd at *p.* 86. The Irradiator the Names which they call'd God. The Word בעל is alſo a general Word for one who rules, and was by them apply'd to the Subſtance of the Names, each with the Epithet ברית. As the Purport of ברית is a Matter of the utmoſt Importance, and in Conteſt between the apoſtate *Jews* and us, and as we cannot expect to find it fairly tranſlated; though it deſerves and requires a Volume to ſet it, and the Words and Things which are join'd with it, or depend upon it, right, I cannot paſs it, I muſt make a ſhort Attempt. They have tranſlated the Word Covenant, which, gives no expreſſive or determinate Idea, nor have they given us any Account what they mean by it. And by making the Word ſubſtituted for the Thing promiſed or covenanted, to be given or granted, ſtand for the Words of the Promiſe or Covenant; they have left it uncertain what the Thing is. They have

ſuppos'd, that this Word comes from בר *Puritas, Lux*, but have not given us the leaſt Appearance of that Root in the Idea. Whether the ת be radical, ſo this a Root, or it be only an Affix, the Idea will be the ſame. The Word is us'd in a real, and apply'd in a ſpiritual Senſe, *Jer.* ii. 22, *Quia ſi laveris te in nitro & multiplicaveris tibi* ברית *Berith* (ſaponem); *ſignata eſt iniquitas tua coram me, dixit Dominus Jehovah.* The Idea here is Soap, the means of waſhing out Pollutions or Uncleanneſs, ſo making the Perſons pure and clean; in a ſpiritual Senſe, ſomething which can waſh out the Pollutions of the Soul, make it pure and clean. So *Mal.* iii. 2, *Et quis ſuſtinens diem veniendi eum? Et quis ſtans in conſpici eum? Nam ipſe tanquam ignis conflans & tanquam* ברית *Berith* (ſapo) *fullonum*, &c. The Idea is the ſame here, but apply'd to an Agent, a Perſon who was to make Perſons and Things pure and clear, ſo a Refiner, a Purifier, who in a ſpiritual Senſe was to refine and to make the Souls of Men pure, clean, *&c.*

To diſcover the Meaning or Uſage of the Word throughout, we muſt conſider the Covenant between the *Elohim*, the State of Man, the Declaration or Promiſe

to

to Man, and the Oath of Confirmation; the typical Things and Actions; the Things, Perſons, and Actions typified; the Intent or Deſign, or what was to be effected by the Parties, or thoſe intereſted in this Affair, in the beſt Order we can, in a ſhort Compaſs.

As the ultimate End of Man was, to be fitted for the Society or Enjoyment of *Jehovah Elohim*; and as He is an *Elohim* of Purity, ſo it was to make Man pure, as He is pure; holy, as He is holy: And as any Pollution or Uncleanneſs would make Man offenſive to *God*, if any ſuch happen'd, it was to waſh out, or cleanſe him, from thoſe Pollutions. And as the Names, the Emblems, are, in a lower Senſe, pure, ſo they purifie what they are converſant with, or apply'd to: So Fire purifies Metals, *&c.* ſo the Light and Spirit produce or raiſe, and return Water; and with it waſh and cleanſe, or offer it to us to waſh and cleanſe; and by themſelves dry our Bodies, and every Thing we are converſant with, and make them clean, inoffenſive, *&c.*

So we ſuppoſe, as the firſt, nay, only Covenant, was made by *Jehovah Elohim*, for, or on Behalf of Man, who was to be created, and was created pure, was, if they

they polluted themſelves, not that they ſhould make themſelves, *in ſtatu quo*, pure; but that the *Elohim*, on their Part, ſhould firſt Typically, and afterwards Really, waſh off thoſe Pollutions; and Men, on their Part, ſhould endeavour to avoid further Pollutions: And when ſo, or further polluted, they, while the Types laſted, ſhould apply to the Perſon appointed, or Prieſt, and apply the Types to be typically cleanſed, and refer the Completion to the *Elohim* to their Perſon, who ſhould waſh and cleanſe them really. *David*, who had the Types, prays for this, *Pſal.* li. 2, *Waſh me throughly from mine Iniquity, and cleanſe me from my Sin.* ℣ 7, *Waſh me, and I ſhall be whiter than Snow.* The firſt Offenders attempted to hide the Cauſe of their Pollution: The apoſtate *Jews* would have the Types to be ſufficient to cleanſe them; and the *Gentiles* thought the Names, theſe Agents, ſufficient to cleanſe them: But none, till lately, were ever ſo mad as to think that they could cleanſe themſelves.

What the Covenant was, what the Promiſe prior to the Types was, and what the Oath of Confirmation, before or after the Promiſe was perform'd typically, expreſs'd firſt in the Word *Elohim*, already explain'd, and afterwards by ſundry Declarations

clarations in Words at large, was; and what כרית was, will appear by the Things, Actions, and Effects in the Types, and in the Completion of them by the Perſon typified; becauſe the Covenant and Promiſe, and Oath was, to give really what was firſt, for a long Time, repreſented typically, and at laſt perform'd really.

The typical Thing or Things was, or were, one or more of the clean Creatures which were appointed for Sacrifice, and bore the Name of *Berith*, the Purifier; and the Act is expreſs'd by the Word כרת, cutting off the Life, ſlaying the Creature or Creatures; typically the *Berith*, the Purifier: And ſo by בתר and כרת, dividing one or more of them in two Parts, to ſhew the Intereſt each Party had in him; and by עבר paſſing between the Parts, to ſhew their Conſent, *Gen.* xv. 9, *And he ſaid unto him, Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-Dove, and a young Pigeon. And he took unto him all theſe, and* יבתר *divided them in the midſt, and laid each Piece one againſt another; but the Birds divided he not.* ℣ 17, — *Behold a ſmoaking Furnace, and a burning Lamp, that* עבר *paſſed between thoſe Pieces. In that ſame Day* כרת

Jehovah, *with Abram*, ברית *cut off the Purifier* (the Emblem of the Purifier.) *Jer.* xxxiv. 18, *Et dabo viros tranſgredientes Berith meum, qui non ſtatuerunt verba Berith, quod* כרתו *exciderunt ad facies meas, vitulam quod* כרתו *conciderunt in duo,* & יעברו *tranſierunt inter* בתריו *partes ejus*, &c. Whether their Name of *Hebrew* came from ſome former Exhibition of this Act with *Abram*, may be conſider'd. Circumciſion was made a Sign of this Action, and the ſame Word כרת as is us'd for *cutting off the Berith*, is us'd *Exod.* iv. 25, for *cutting off the Foreſkin:* And if any Male were not circumcis'd, he was, *Gen.* xvii. 14, by the ſame Word, to be *cut off*, ſlain. The real and typical Acts by *Moſes*, as *Vice-Elohim*, or *Steward*, *Exod.* xxiv. 4, was writing the Decalogue, or *&c.* and building an Altar, ℣ 5, by the Hands of young Men, ſlaying, ſhedding the Blood, and burning a *Holocauſt*, and זבח *M. Jugulavit, decollavit, occidit pecudem vel aliud Animal, quod manducatur Sacrificii — cauſa*; ſacrificing Sacrifices of Peaces to *Jehovah* of young Bulls: And ℣ 6, by his own Hands ſprinkling half of their Blood upon the Altar. ℣ 7, Reading the Decalogue, or *&c.* which he call'd the Book of the *Berith*, to the Peo-

ple;

ple; and hearing or receiving their Conſent. ℣ 8, Sprinkling the other Half of the Blood upon the People, and ſaying, *Behold the Blood of Berith* (the Blood of the Bulls, the Type of the Perſon; and the Blood the Type of the Blood of *Berith*, the Purifier) *which Jehovah* כרת *cutteth off* (ſlayeth) *with you upon* כל־הדברים האלה. .....Sacrifice was a continued Reiteration of this Act, and many of the Sacrifices repreſented this Perſon, as *Pſal.* l. 5, כרתי בריתי *ferientes pactum meum* (cutting off, ſlaying my Purifier) *ſuper Sacrificium.*

SALT, which purifies the choice Metals in the Fire, and preſerves Fleſh, *&c.* from Corruption, Offenſiveneſs, *&c.* gives a Reliſh to it in Food, and perhaps, inwardly, contributes to cleanſe our Bodies; was to be added to the Emblem of this *Berith*, when ſacrificed, *Levit.* ii. 13, *And every Oblation of thy Meat-Offering ſhalt thou ſeaſon with Salt: Neither ſhalt thou ſuffer the Salt of the Berith of thy Elohim to be lacking from thy Meat-Offering. With all thine Offerings thou ſhalt offer Salt. Numb.* xviii. 19, *It is a Berith of Salt, for ever. Ezek.* xliii. 24, *And the Prieſts ſhall caſt Salt upon them, and they ſhall offer them up for a burnt Offering unto Jehovah.*

hovah. Mark ix. 49, *And every Sacrifice ſhall be ſalted with Salt.*

As Words ſubſtituted for Things ſpoken or written, are the Repreſentatives of the Things, ſo of Actions, Emblems and Perſons: If the Words of the Covenant, on the Part of *Jehovah*, were in Subſtance, that he would appoint Perſons or Prieſts to initiate, and who, at certain Times, and upon certain Occaſions, by Waſhings, Purifications, Luſtrations, ſweet Savours, ſlaying Sacrifices, offering them, ſprinkling with Blood, *&c.* ſhould purify the People typically, call'd *Numb.* xxv. 13, *Berith Sacerdotii ſæculi*, *Neh.* xiii. 29, *Berith Sacerdotii*; and at the End of theſe Types ſhould ſend and cut off the real *Purifier*; and on the Behalf of the People initiated, that they ſhould have no other *Elohim*, and perform the typical Rites and Precepts: And as exhibiting theſe typically, was performing the Covenant; ſo the Writing which *Moſes* call'd the Book of the *Berith*, or as they are call'd *Exod.* xxxiv. 28, *Verba Berith*, *decem Verba. Deut.* xxix. 1, 9. 2 *Reg.* xxiii. 2, 21. 2 *Par.* xxxiv. 30, 31. As the Bill of Divorce is call'd *Deut.* xxiv. 1, 3. *Iſa.* l. 1, *Jer.* iii. 8, *Librum* כריתת *excidii. Deut.* xxviii. 61, *Librum* התורה *Legis*, &c. *Jer.* xi. 2, 3, 6, 8.

3, 6, 8. The Words of the *Berith* may be call'd a Deſcription of, or of the Terms of the Purification. There is nothing like a written Covenant, except *Neh.* ix. 38, and the Word *Berith* is not us'd there: So the emblematical Repreſentation of this Purifier was alſo upon the Ark, 2 *Par.* vi. 11; and the Tables, which are call'd *Deut.* ix. 9, *the Tables of Berith*; and 'tis likely the Counterpart, or what *Moſes* writ firſt, and the *Pentateuch*, was in it: So it was call'd the Ark of the *Purifier*. At every diſtinct Grant, as firſt of Lives and Eſtate, next to prevent more Deſtructions, next at giving them the Land of *Canaan*, &c. this was exhibited: And it was by virtue of this Purification, and of their being purified, that they were qualified to receive and enjoy thoſe Grants; and Pollutions forfeited ſeveral of them. But ſtill *Berith* is not a Covenant, but ſignifies that which makes or keeps ſomething free from Pollutions, clean, pure, ſo eligible; as an Agent, the Purifier; as an Action, Purification; as a Patient, that purified; as a Type, the Repreſentation of the Agent, and Manner; as a Deſcription, the Terms. This is alſo to qualify us to accept and enjoy hereafter.

We

We have no Word for the Covenant made before the World, but *Elohim*: The Promiſes, References and Conditions, made, declared, ſworn to, or executed ſince, ſhew that it was to give us, and cut off a *Berith* for us. So that, or the Exhibition of that Purification typically, or the Purifier and the Action, was the Condition or Conſideration of every Promiſe, Grant, or Agreement. When the Promiſe on *God*'s Part was abſolute, that was the whole and abſolute Conſideration, *viz.* That he gave them a Purifier which made them clean; and they, at that Time, accepted of, or came into, that Purification. If the Promiſe was conditional, the Conſideration of making it was, that *God* exhibited, and they accepted, that Purification: And in Conſideration of the Benefits of that Purification, they were to become ſubject, and perform certain Conditions, whereby they ſhould keep themſelves clean, or reiterate that Purification to cleanſe them, and keep themſelves in a Condition to hold or receive the Benefits of that Promiſe. So that Conſideration, the *Berith*, upon which each Promiſe or Grant was made, is the Thing referr'd to more frequently than either the Promiſe, or Grant, or Oath. So the Purification

rification which you exhibited and I accepted, when I promis'd or granted the Continuance of Days and Nights, *&c.* So the *Berith* which he cut off with or for *Abram*, *David*, &c. Whether Men who enter'd into Agreements, made this Purification the Conſideration of the Terms of their Friendſhip, or *&c.* may be conſider'd.

When the Types began to grow old, and the Perſon who was to finiſh at once, for ever, what was typified, drew near, 'tis ſaid, *Pſal.* xxv. 14, *The Secret of the Lord is with them that fear him, and he will ſhew them his Purifier. Pſal.* xl. 6, *Sacrifice and Offering thou didſt not deſire.* —— *Then ſaid I, Lo! I come*; at large, *Heb. cap.* x. *Pſal.* lxxxix. 3, *I have cut off a Purifier for my Elect.* So *Iſa.* lv. 3, lxi. 8, ברית עולם אכרות להם *I will cut off the everlaſting Purifier for them.* So *Jer.* xxxi. 31, כרתי *I will cut off* —— ברית חדשה *a new Purifier, non ſecundum Berith, quod excidi cum patribus eorum, Iſa.* xlii. 6, xlix. 8, *Et dabo te* לברית *for a Purifier of the People, for a Light to the Gentiles. Mal.* iii. 1, *Et* מלאך הברית *the Performer of the Purification, whom ye delight in, behold he ſhall come*; Expreſly *Dan.* ix. 26, יכרת משיח *excidetur unctus,*

but not for himſelf —— *and* הגביר *he ſhall confirm the Purification* (make it powerful, effectual) *with many in one Week; and in the Midſt of the Week he ſhall cauſe the Sacrifice and Oblation to ceaſe.* *Dan.* xi. 30, *Berith Sanctitatis.* *John* xi. 50, xviii. 14, *Nor conſider that it is expedient for us, that one Man ſhould die for the People, and that the whole Nation periſh not.* So the Blood was his Blood: So ſpeaking to the Divinity, concerning the Humanity, *Zach.* ix. 11, *Etiam tu in ſanguine* בריתך *of thy Purifier.* So *Mat.* xxvi. 28, *For this is my Blood of the New Purification, which is ſhed for many, for the Remiſſion of Sins.* *John* xiii. 8, *If I waſh thee not, thou haſt no Part with me.* *Heb.* ix, 19, *Moſes — took the Blood of Calves — and ſprinkled both the Book and all the People, ſaying, This is the Blood of Berith, which God hath enjoin'd unto you.* ℣ 26, *But now once in the End of the World hath he appear'd, to put away Sin, by the Sacrifice of himſelf.* *Apoc.* i. 5, *And waſhed us from our Sins, in his own Blood.* *Ib.* vii. 14, *And have waſh'd their Robes, and made them white in the Blood of the Lamb.*

So as *Salt* was to be added, what was ſignified by it, *Mat.* v. 13, *Ye are the Salt of the Earth —— Ye are the Light of the World.*

World. Mark ix. 50, *Have Salt in your ſelves. Col.* iv. 6, *Let your Speech be alway with Grace ſeaſoned with Salt.*

The next Queſtion is, Why we find the the Epithet of בריח, the Purifier, added to theſe Names? In order thereto, and to ſhew the Reaſons for reclaiming this Attribute, we muſt ſtate the Caſe. The Perſons in *Jehovah* had enter'd into a Covenant in Favour of Men, before they were form'd, That in caſe Man fell, and repented, thoſe Perſons would ſend and cut off a Purifier for them, and ſuch of their Race as accepted of the Terms: And after the firſt Man had deſerted, rebell'd, and put himſelf under the Protection of the Names, and ſo had forfeited, and afterwards repented, the Promiſe of a Purifier was made, and the Manner exhibited. And when ſome of his Poſterity had relaps'd, for which the Race, except one Family, and the Earth was deſtroy'd, and the Earth reform'd; upon the Repreſentation of that Purification by *Noah*, the *Elohim* was pleas'd to make a Promiſe of a Suſpenſion, not from Death, but that the Earth and Man ſhould no more be deſtroy'd in that Manner: That Day, Night, Seaſons, *&c.* ſhould continue as long as the Earth. And after another Relapſe, was

pleas'd to exhibit and renew the firſt Terms of Purification with, and limit the Completion of it, to the Seed of one Family; with an Addition to poſſeſs them of an Eſtate, to be held upon Condition, that they ſhould not revolt, and that they ſhould avoid other Offences; which was upon ſeveral Occaſions exhibited and renew'd. And as that Family was ſoon after to be in Captivity, was firſt to deliver them out of the Hands of thoſe who kept them in Slavery: Which done, the Terms on Man's Part were then agreed to, and reduc'd to Writing, mention'd in *M.*—— *ſine P.* under the Chapter of the *Elohim.* And the next was, to deſtroy or drive out thoſe who detain'd the Eſtate, and put them in Poſſeſſion of the promis'd Land here; which was ſoon after perform'd. And the laſt, the Performance whereof was after limited to the Seed of a Branch of that Family, who was by the Effects of that Purification to deliver ſuch of them, and of the reſt of Mankind, who ſhould come into the Terms, from the Captivity of Sin and Death; and to put them into the Enjoyment of the Eſtates which had been prepar'd for them, hereafter, and had by them been forfeited by their Pollutions.

The

The ſecond Promiſe made upon that Exhibition not to deſtroy the Earth any more by a Flood, was without Condition on the Part of Man, and has been thus far perform'd. The Promiſe upon another Exhibition of the ſame Conſideration, to poſſeſs them of, and maintain them in, the Poſſeſſion of the Eſtate of *Canaan*, was conditional; and tho' they were put into Poſſeſſion, yet that was varied, as they kept or broke the Conditions: And for breaking them in the higheſt Degree, they were finally ejected. But the firſt Covenant was made before Man, and he was no Party to it, ſo without any Condition on his Part; and was afterwards declar'd to be perform'd by one of this Family, or that Line; alſo without Condition of the Family or Line, except the one Branch; and was with all Mankind, and has, on the Part of the *Elohim* and the compound Perſon deſcribed, been fulfill'd.

Soon after the great Revolt at *Babel*, to ſerve theſe mechanical Agents, upon the Separation of the ſeveral Sects, each gave a Name to theſe Agents, conſtituted Prieſts; and thoſe Prieſts, on the Behalf of theſe inſenſible mechanical Agents, made a Covenant with their Votaries; and they and the People con-

firm'd that Covenant by Oath: And thence theſe created ones, as well as the Perſons in *Jehovah*, were call'd *Elohim*, Beings which had, as their Prieſts pretended, ſworn to a Covenant. The Heathens, lower down, kill'd a Swine, an unclean Creature, for their Emblem of Purification, or, as it has been call'd, at making a Covenant. If that Cuſtom was early; 'tis likely it made that Creature be order'd to be held abominable, even above all other unclean Creatures, to the *Hebrews*; nay, to be made an Emblem of Pollution. And this Method of Covenanting by Oath, was alſo practic'd between earthly Kings and their Subjects: Hence they were alſo call'd *Elohim*, but with this Difference, that the *Jehovah Elohim*, and, as the Heathens thought, the Names, their *Elohim*, were to act by their reſpective Powers; but the *Elohim* who were Men, were to act by the Aſſiſtance of their Subjects or Soldiers. The Covenants the Prieſts of theſe Agents pretended to make for them with the People, no doubt, were ample enough, as we ſhall find below, by the Attributes they gave to them; and that they engag'd for many Things which theſe *Elohim*, with their mechanical Powers, could not perform,

form, becauſe they were only appointed to give Day, Night, Seaſons, and their Conſequences; Fruits, *&c.* But as they included Deliverance from Enemies, Victory in War, and many other Powers; nay, even that of Purification from Sin; it appears, the whole Affair of Religion, both among *Jews* and *Gentiles*, was to be purified: All their Waſhings, Luſtrations, Sacrifices, ſprinkling with Blood, *&c.* prove that. The Queſtion here is, Why they pretended to give *Baal* or *El* this Epithet? He could produce no Perſon to cleanſe them: He could only by Water, himſelf Air, *&c.* purifie their Bodies; and that the *Jewiſh* Law, in every Article, reclaim'd. It appears, the People had a Proſpect of ſomething which certainly they muſt know theſe could not give; and therefore kept up many of the Attributes of the true *Elohim.* They aim'd at the Means promis'd and exhibited by the firſt Revelation, and handed down by Tradition and Exhibitions, to cleanſe and atone from Sin, tho' they miſtook the Means, and attributed them to the Names, to Water, Blood of Beaſts, *&c.* It has been a long Diſpute among the Learned, whether the Word עבר did not imply a Purification, by paſſing their Children

through the Fire, *Deut.* xviii. 10. 2 *Reg.* xvi. 3. xxiii. 10. 2 *Par.* xxviii. 3. *Jer.* xxxii. 35. *Ezek.* xx. 31. Let that ſtand ſo: 'Tis out of Doubt, 'tis expreſs'd by Words not to be queſtion'd, they ſhed the Blood of their Sons to theſe Powers, upon this Account, *Pſal.* xvi. 4, *Non libabo libamina eorum de ſanguine. Ib.* cvi. 38, *Et effuderunt ſanguinem innocuum, ſanguinem filiorum ſuorum, & filiarum ſuarum, quos ſacrificaverunt* לעצבי *to the* Operators *of Chenahan, Ezek.* xvi. 36, *And by the Blood of thy Children, which thou didſt give unto them:* And they burnt their Sons in Sacrifice to theſe Powers, nay, to *Baal* by Name. *Pſal.* cvi. 37, *Et* יזבחו *ſacrificaverunt filios ſuos. Jer.* xix. 5, *They have built alſo the high Places of Baal* לשרף *to burn their Sons with Fire, for burnt Offerings unto Baal.* I have ſhew'd in the Introduction to *M.—ſine P. p.* 287, *& ſeq.* that theſe Cuſtoms held till very lately. After any one had enter'd into the Terms of Purification with *Jehovah*, or into Covenant with the falſe *Elohim*, or Kings, and deſerted to, or offer'd to ſet up other *Elohim*, the Condition by the Terms or Covenant was, that the Principals and People engag'd in thoſe Terms or that Covenant, ſhould put him to Death.

The

The Original Covenant is expreſs'd by the Word *Elohim:* Man was no Party; 'twas made between them *Gen.* i. 1, who created all Things. *Hoſ.* vi. 7, *But they, like Adam, have tranſgreſs'd the Terms of Purification.* After the Fall, polluted ſinful Man was not fit to be a Party in a Covenant with the pure *Elohim*; nor is there any Verb us'd which either expreſſes or implies any ſuch Action: The Word ברת join'd with *Berith*, has no other Idea but to *cut off:* There is no mention of what is the Eſſence of a Covenant, a reciprocal Oath, between the *Elohim* on one Part, and Man on the other. If every Exhibition of this Purification had been a Covenant, the References to them muſt often have been plural, which is never found. The Benefits which accrue by that Covenant to Man, are expreſs'd by the Promiſe, *Gen.* iii. 15, — *Her Seed it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* So to a Family, *Gen.* xii. 3, *In thee ſhall all Families of the Earth be bleſſed. Ib.* xvii. 7, *And I will eſtabliſh my Purification between me and thee and thy Seed, for an everlaſting Purification.* ℣ 19, *And thou ſhalt call his Name Iſaac, and I will eſtabliſh my Purification with him, for an everlaſting Purification. Ib.* xviii. 18, *And all*

all the Nations of the Earth ſhall be bleſſed in him. *Ib.* xxii. 16, *By my ſelf have I ſworn, ſaith Jehovah* — ℣ 18, *and in thy Seed ſhall all the Nations of the Earth be bleſſed.* *Ib.* xxvi. 3, *And I will perform the Oath which I ſware to Abraham thy Father; and in thy Seed ſhall all the Nations of the Earth be bleſſed.* *Ib.* xxvii. 29, *Bleſſed be he that bleſſeth thee* (Jacob.) *Ib.* xxviii. 14, *And in thee and in thy Seed ſhall all the Families of the Earth be bleſſed.* So to a Branch of that Family, 2 *Sam.* vii. 16, — *Thy Throne ſhall be eſtabliſh'd for ever.* *Pſal.* lxxxix. 3, *I have cut off a Purifier for my Choſen: I have ſworn unto David my Servant: Thy Seed will I eſtabliſh for ever, and build up thy Throne to all Generations. Selah.* ℣ 36, *His Seed ſhall endure for ever, and his Throne as the Shemoſh before me.* *Ib.* cx. 4, *The Lord hath ſworn, and will not repent: Thou art an Interceſſor, for ever, after the Order of Melchizedeck.* *Ib.* cxxxii. 17, *There will I make the Horn of David to bud.* *Hoſ.* ii. 18, *In that Day I will cut off a Purifier for them* —— *and I will betroth thee unto me for ever.* *Mic.* vii. 20, *Thou wilt perform the Truth to Jacob, and the Mercy to Abraham, which thou haſt ſworn unto our Fathers, from the Days*

of

of old. *Ezek.* xvi. 8, 60, *Nevertheleſs I will remember my Purification with thee in the Days of thy Youth, and I will eſtabliſh unto thee an everlaſting Purifier. Jer.* xxxi 31, *Behold the Days come, ſaith Jehovah, that I will cut off a new Purifier,* &c. *Ezek.* xxxiv. 24, *And I Jehovah will be their Elohim, and my Servant David a Prince among them —— and I will cut off for them a Purifier of Peace. Ib.* xxxvii. 26, *Moreover, I will cut off for them the peaceable Purifier; the eternal Purifier ſhall be with them. Mal.* ii. 5, *My Terms of Purification was with him, of Lives and of Peace,* &c. *Pſal.* xxv. 14, *And he will ſhew them his Purifier.* The Purification was to be perform'd by a Perſon ſent; the Prieſt was call'd, *Dan.* xi. 22, נגיד ברית *the Declarer of the Purification*, who was the Emblem of him. *Iſa.* lix. 20, *And the Redeemer ſhall come to Zion —— As for me, this is the Effect of my Purification, with them, dixit Jehovah, ſpiritus meus, qui in te, & verba mea, quæ poſui in ore tuo, non recedent de ore tuo, & de ore ſeminis tui, & de ore ſeminis tui dixit Jehovah, ex nunc & uſq; in ſæculum. Ib.* xlii. 6, *And gave thee for a Purifier to the People, for a Light of the Gentiles.*

Mal.

Mal. iii. 1, *And Jehovah, whom ye ſeek, ſhall ſuddenly come——even the Meſſenger* (Agent, Actor, or Performer) *of the Purification, whom ye delight in, behold he ſhall come, ſaith the Lord of Hoſts. Dan.* ix. 27, *And he ſhall confirm the Purification* (make the Purification conquer, prevail.) The Manner of performing this Purification, *Exod.* xxiv. 8, *Behold the Blood of the Purifier. Zech.* ix. 11, *As for thee alſo, by the Blood of thy Purifier, have I ſent forth thy Priſoners out of the Pit, wherein is no Water.* Expreſs'd *Iſa.* lxi. 1, *The Opening of the Priſon to them that are bound.* See יפתח at *p.* 89. *Pſal.* l. 5, *Gather my Saints together unto me, thoſe that have cut off the Purifier with me by Sacrifice. Jer.* xi. 3, *Curſed be the Man that obeyeth not the Words of this Purification.*

The ſecond Promiſe was made *Gen.* viii. 22, *While the Earth remaineth, Seed Time and Harveſt, Cold and Heat, and Summer and Winter, and Day and Night ſhall not ceaſe. Ib.* ix. 11, *And I will eſtabliſh my Purification with you; neither ſhall all Fleſh be cut off any more by the Waters of a Flood,* &c. *Iſa.* liv. 9, *As I have ſworn that the Waters of Noah ſhould no more go over the Earth. Jer.* v. 24, *Septimanas ſtatutorum meſſis. Jer.* xxxiii. 20, *If you can invalidate*

invalidate the Purification which was by you exhibited, and I accepted, when I promiſed or granted the Continuation of the Days, &c.—— *And that there ſhould not be Day and Night in their Seaſon.*

The additional Promiſe of the conditional Grant of *Canaan* was made *Gen.* xii. 7, *Unto thy Seed I will give this Land. Gen.* xiii. 15, *For all the Land which thou ſeeſt to thee will I give it, and to thy Seed for ever. Ib.* xv. 18, *In that ſame Day Jehovah cut off a Purifier with Abraham, ſaying, Unto thy Seed have I given this Land. Ib.* xvii. 8, *I will give unto thee— all the Land of Canaan. Ib.* xxviii. 13, *The Land whereon thou lieſt, to thee (Jacob) will I give it. Exod.* xxxiv. 10, *Behold I cut off a Purifier—— I drive out before thee the——* *Deut.* v. 2, *Jehovah our Elohim cut off a Purifier with us in Horeb.* So *Exod.* xiii. 5, 11. xxxiii, 1. 1 *Par.* xvi. 16. *Pſal.* cv. 11. cxxxii. 11. *Jer.* xxxii. 22. The Conditions are recited, and the chief One was, *Deut.* xvii. 2, *Man or Woman that hath wrought wickedneſs in the Sight of Jehovah, thy Elohim, in tranſgreſſing the Terms of his Purification, and hath gone and ſerved other Elohim— and ſhall ſtone them with Stones till they die.* Others, *cap.* xxix, &c. The Reaſons aſ-

ſign'd for delivering the *Jews* into Captivity, and finally ejecting them. *Jer.* xxii. 9, *Becauſe they have forſaken the Terms of the Purification of Jehovah their Elohim, and worſhipp'd other Elohim, and ſerved them. Ezek.* xvi. 59, *Which haſt deſpiſed the Oath in breaking the Terms of the Purification. Hoſ.* x. 1, *Becauſe they have tranſgreſſed the Terms of my Purification.*

The *Jews* who have renounced their Terms of Purification, or I know not who, have led our Divines to divide theſe Terms of Purification on Man's Part, into poſitive and moral; and I know not how many other Diſtinctions, and thence we are perpetually plagued with the eternal Reaſon and Law of Things, and ſuch eternal Nonſenſe. Was not the firſt Covenant of the *Elohim* voluntary? And with relation to Property of Lands and other Things, was there any after the Forfeiture of Man, but what the *Elohim*, by renewing the Exhibition of the Terms of Purification regranted generally or ſpecially? And was not every Man left to his Choice, whether he would come in or keep in, and perform the Terms? And did not thoſe who perform'd the Conditions in both or either

either hold under that Exhibition, and the Terms of the Promiſe? And did not Deſerters hold their Eſtates without any Right from the *Elohim*, and thoſe of one Nation from thoſe of another by Force? Was not the Grant of *Canaan* voluntary? and was it not in the Power of thoſe who accepted it, or any after to accept or refuſe their Share in it upon the Terms? Set all that aſide; has any Man any Property to his Eſtate, but by entering into a Covenant with the Chief and his Fellow Subjects to poſſeſs it, under ſuch Articles as are agreed on? Has any Man a Property to his Wife, except they firſt make a ſolemn Agreement? Or have their Children any temporal Property, but what ariſes from that Covenant and that Agreement? And ſince Children have no Part to perform in the Purification or Waſhing of themſelves, I would adviſe all Fools, who have oppos'd it, for the Future, to let their Children be typically purified or cleanſed.

That *Jehovah Elohim* kept Mercy, the Terms of the Purification ſhew. The other general Claims under this Word are Truth, Faithfulneſs, and keeping of the Terms of the Purification. As *Deut.* vii. 9, *The faithful Elohim which keepeth the*

Terms

Terms of Purification and Mercy with them that love him. 1 *Reg.* viii. 23. 2 *Par.* vi. 14, *There is no Elohim like thee in the Names above, or on the Earth beneath, who keepeſt the Terms of the Purification and Mercy with thy Servants.* *Neh.* i. 5. ix. 32, *That keepeſt the Terms of the Purification and Mercy.* *Dan.* ix. 4, *Keeping the Terms of the Purification and Mercy to them that love him.* But every Act the *Elohim* perform'd in what other Words ſoever expreſs'd, ſuch as Miracles, delivering his People, giving them Victory, driving out their Enemies, and giving them Poſſeſſion, keeping up the Courſe of Things in this Syſtem to ſupport them, and the Completion of the firſt, the Purification, Satisfaction, the Atonement by *Chriſt*, and the Aſſiſtance of the *Holy Ghoſt*, upon which the future Happineſs of Man depended, were all, in Purſuance of the Covenant between the *Elohim*, and upon Conſideration of that Purification; and at the ſame time ſhew'd, that whatever Covenants or Promiſſes were pretended to be made by other *Elohim*, either by their ſuppos'd *Gods*, or were made by Kings, could not be perform'd by them; and that the united Power of Men and Devils could not interrupt

interrupt where any of them interfer'd with the Covenant of *Jehovah Elohim*. Therefore *Exod.* xxiii. 32, *Thou ſhalt not cut off a Purifier with them, nor with their Elohim. Joſ.* xxiii. 7, *Neque juretis eis, neque ſervietis eis.* Hence when the *Iſraelites* were reſtor'd from the *Babyloniſh* Captivity, *Jeremiah* ſays they ſhould ſay, *cap.* l. 5, *Come and let us join ourſelves to Jehovah in the Terms of a perpetual Purification, that ſhall not be forgotten.* As this was a Perfection in the *Elohim*, and of the greateſt Conſequence to Man, he expects Imitation in Proportion in Man, in Oaths, Marriages, Bargains, *&c.* preſcribed; *Deut.* vi. 13. x. 20, *Et in nomine ejus jurabis. Pſal.* lxiii. 11, *Every one that ſweareth by him ſhall glory. Iſa.* xix. 18, *In that Day ſhall five Cities in the Land of Egypt —— Swear to the Lord of Hoſts. Ib.* xlv. 23, *I have ſworn by myſelf —— That unto me— every Tongue ſhall ſwear. Ib.* lxv. 16, *He that ſweareth in the Earth ſhall ſwear by the Elohim of Truth. Jer.* iv. 2, *And thou ſhalt ſwear Jehovah liveth in Truth, in Judgment, and in Righteouſneſs Dan.* xii. 7, *When he held up his right Hand and his left Hand unto the Names, and ſware by him that liveth for ever.* And the Oath was, *Jer.* iv. 5,

Jehovah be a true and faithful Witneſs between us. As an Oath was appointed to end Strife, and as it put the Perſon who took it under the Execration, and was entering into an Engagement with Men and God to ſpeak the Truth, under the Penalty of that Execration: And as they had perſuaded the Heathens to ſwear by thoſe Names: *Joſ.* xxiii 7, *In nomine Elohim earum non* תזכירו *commemoretis* (here perhaps by making Male Repreſentations of them, mention'd *Ezek.* xvi. 17, *Et feciſti tibi imagines maſculi) neque juretis eis. Jer.* v. 7, *Thy Children have forſaken me, and ſworn by them that are no Elohim. Amos* viii. 14, *They that ſwear by the Sin of Samaria, and ſay, Thy Elohim, O Dan, liveth, and the Manner of Beerſheba liveth. Zephan.* i. 5, *And them that ſwear by Jehovah, and ſwear by their Melech. Jer.* xii. 16, *To ſwear by my Name*—— (*as they taught my People to ſwear by Baal).* But as many of the Heathens who underſtood the Operations of theſe Agents, muſt know that they could not take Cognizance of and puniſh a falſe Oath; 'tis likely they made very free with Oaths, as *Jer.* vii. 9, *Will ye ſteal, murther, and commit Adultery, and ſwear falſly, and burn Incenſe unto Baal.*

And

And as *Jehovah Elohim* could ſee and avenge, the ninth *Command* was to reſtrain that Abuſe, *Exod.* xx. 16, *Non reſpondebis in ſocium tuum teſtis falſitatis.* The Emblem of this is mention'd *Cant.* i. 17, *Tigna Domorum noſtrarum larices* (cedrina) *Laquearia noſtra* ברתים *Abietes* (cupreſſi). There is a Place of this Name, *C. Ar. Berytus, urbs Phœniciæ, tres Paraſangas diſtans Sidone, Abulf.* From whence 'tis likely *Sanchon.* had his Information.

אלה
בית אלהים

THE firſt is mention'd very rarely or never as *Hebrew*, the latter very frequently, explained in *M—ſine P.* 78, *& ſeq.* The Word is to ſwear to a Covenant. As Perſon or Perſons, he or they, who are under the Penalty of an Oath to perform a Covenant, as I have ſhew'd under this Word. The Meaning and Uſage are there ſufficiently ſhew'd. And I have ſhew'd in the Introduction to *M—ſine P. p.* 262, That אלה the Oak was an Emblem or Memorial of the firſt Covenant, or of the Oath which confirm'd

it. I have ſhew'd in the laſt what the Covenant was. Againſt this was the firſt *Command, Exod.* xx, *Thou ſhalt have no other Elohim before me.* From the Context I am a Spiritual uncreated Eſſence, and thy Soul is an Image of me, a Spiritual created Eſſence, capable of the Enjoyment of me. If thou enter into Covenant to worſhip any created Agents for *Elohim*; that is a Breach of the Terms of my Purification, and thou thereby forfeiteſt the Spiritual Eſtate granted by my Purification now exhibited, and my People are bound to ſtone thee to death for a Tranſgreſſor of the Terms, a Deſerter, and a Rebel. I ſhall add or inſert a few of the Claims, *&c. Pſal.* lxxvii. 13, *Thy way, O Jehovah, is in the Sanctuary; who is ſo great Elohim as our Elohim. Ib.* lxxxvi. 8, *Among the Elohim, there is none like unto thee, O Jehovah: Neither are there any Works like unto thy Works. Iſa.* xliv. 6, *I am the firſt, and I am the laſt, and beſides me there is no Elohim.* ℣ 8, *Is there any Elohim beſides me? Yea there is no Elohim; I know not any. Ib.* xlv. 21, *There is no Elohim beſides me, a juſt Elohim, and a Saviour. There is none beſide me. Ib.* xlvi. 9, *I am Elohim, and there is none elſe; I am Elohim, and there*

is

is none like me. Jer. x. 10, *But Jehovah is the true Elohim, he is the living Elohim, and an everlaſting King. Pſal.* cxxxvi. 2, *O give Thanks unto the Elohim of Elohim. Ib.* xxxiii. 12, *Bleſſed is the Nation whoſe Elohim is Jehovah. Pſal.* xliv. 20, *If we have forgotten the Name of our Elohim, or ſtretched out our Hands to ſtrange Elohim. Dan.* iv. 8. v, 11, *In whom is the Spirit of the holy Elohim. Hoſ* xi. 9, *For I am God and not Man. Mich.* iv. 5, *For all People will walk every one in the Name of his Elohim, and we will walk in the Name of our Elohim. Zach.* viii. 23, *We will go with you, becauſe we have heard that Elohim is with you. Levit.* xix. 4, *Turn yourſelves not unto Idols, nor make to yourſelves molten Images of your Elohim; I Jehovah am your Elohim.* 1 *Par.* xvi. 26. *Pſal.* xcvi. 5, *For all the Elohim of the People are Idols, but* (becauſe) *Jehovah made the Names* (which their Images repreſent). *Jer.* x. 11, *Thus ſhall ye ſay unto them, the Elohim that have not made the Names —— even they ſhall periſh. Jer.* ii. 11, *Hath a Nation changed their Elohim which are yet no Elohim, but my People hath changed their Glory for that which doth not profit: Be aſtoniſh'd, O ye Names, at this,* &c. *Jer.* v. 7, *When*

I had fed them to the full, then they committed Adultery, and aſſembled themſelves by Troops in the Harlots Houſes. Ib. xi. 13, *For according to the Number of thy Cities were thy Elohim. Ib.* xvi. 20, *Shall a Man make Elohim unto himſelf, and they are no Elohim. Ib.* xliv. 8, *Burning Incenſe unto other Elohim in the Land of Egypt. Dan.* iv. 23, *And thou haſt praiſed the Elohim of Silver and Gold,* &c. *Hab.* i. 11, *Imputing this his Power unto his Elohim.* In Reproach, *Jud.* x. 14, *Go and cry unto the Elohim which ye have choſen, let them deliver you in the Time of your Tribulation. Jer.* ii. 28, *But where are thy Elohim, that thou haſt made thee? Let them ariſe if they can ſave thee in the Time of thy Trouble. Ib.* xliii. 12, *And I will kindle a Fire in the Temples of the Elohim of Egypt —— And the Temples of the Elohim of the Egyptians ſhall be burn with Fire. Ib.* xlviii. 35, *I will cauſe to ceaſe in Moab —— him that burneth Incenſe to his Elohim. Zeph.* ii. 11, *He will famiſh all the Elohim of the Earth, and Men ſhall worſhip him. Pſal.* l. 22, *Now conſider this, ye that forget the Elohim. Pſal.* liii. 1, *The fool hath ſaid in his Heart there are no Elohim.*

אלהים

אלהים את־אשימא

MEntion'd 2 *Reg.* xvii. 30. This was the *Elohim* of the Men of *Emath.* The את expreſſes the very in Oppoſition to Emblems, or *&c.* The Word is אשם terminated in the *Chaldee* Manner, *B. Lex. Chald. & Syr. Reatus, oblatio pro reatu.* It expreſſes an Atonement for Sin; ſo here an Atoner or Atoners, a Purchaſer. Theſe primitive Heathens knew they needed an Atonement: Our primitive Chriſtians are ſo proud and ſo ſtupidly ignorant, they pretend they want none. The Memorial or Repreſentation of this was confirmed in the written Law, *Levit.* vii. 2, *And the Blood thereof ſhall he ſprinkle about upon the Altar. Ib.* xiv. 12, *And the Prieſt ſhall take one He-Lamb, and offer him for a Treſpaſs Offering, and a Log of Oil, and wave them for a Wave Offering before Jehovah. And he ſhall ſlay the Lamb —— in the holy Place —— it is moſt holy. And the Prieſt ſhall take ſome of the Blood to cleanſe one from his Uncleanneſs.* So *Levit.* xix. 21, *A Ram for an Atonement from Death. Numb.* v. 6. For Treſpaſs. And the only Part of the Beaſt beſides the Fat, which

was burnt upon another Account, was *Levit.* vii. 3, אליה. LXX *Lumbum, Lumbos, Rom. Caudam. Angl. Rump.* which as I have elſewhere obſerv'd, was the Emblem of that which was the Temptation to Man at his Fall; and if they will allow the Word to be of the Root of אלה; Then it was an Emblem of the Perſon who was under the Execration, and was to redeem Man by Atonement. If they will have this Word varied by the Interpoſition of the י *Jod*, and let it be an Emblem of the Perſon who was alſo אל & יה, the Irradiator, the Eſſence, I ſhall not oppoſe it. This conſider'd at large would clear many Points. I ſhall only inſert a few References here. *Pſal.* xlix. 7, *None of them can by any means redeem his Brother, nor give to the Elohim a Ranſom for him (for the Redemption of their Soul is precious, and it ceaſeth for ever) that he ſhould live for ever, and not ſee Corruption. Mich.* vi. 7, *Will Jehovah be pleas'd with Thouſands of Rams, or with Ten Thouſands of Rivers of Oil. Shall I give my Firſtborn for my Tranſgreſſion; the Fruit of my Body for the Sin of my Soul? He hath ſhew'd thee, O Man, what is good,* &c. *Iſa.* xlv. 21, *A juſt Elohim and a Saviour. Pſal.* xlvi. 6.

Sacrifice

Sacrifice and Offering thou didſt not deſire. Mine Ears haſt thou open'd. Burnt Offering and Sin Offering haſt thou not required. Then ſaid I, lo I come; in the Volume of the Book it is written of me. Iſa. liii. 10, *Si poſuerit delictum* נפשו *anima ſua* (his Frame.) So, 2 *Cor.* v. 21, *Fecit pro nobis peccatum. Dan.* ix. 26, 27, *And after threeſcore and two Weeks ſhall Meſſiah be cut off, but not for himſelf* —— *And he ſhall confirm the Purification* (make the Purification prevail)— *He ſhall cauſe the Sacrifice and the Oblation to ceaſe.* They ſwore by theſe *Elohim. Amos* viii. 14, *Jurantes in* אשמת *delicto Someron.* The *Jews C. Chald.* makes the Emblem *Hircus* or *Simia*, *B. C.* 236. *Ib*, when apply'd to this; but alſo allows the Word its Senſe, and makes the Emblem a Ram. *Ib. B. C. p.* 1079, בפרה tells you, that the *Jews* at their Feaſt of Expiation, to this Day, offer a Cock for an Attonement. The Prieſt that offer'd this Sacrifice was to have the Skin: So the Soldiers took *Chriſt*'s Garments. I muſt obſerve, that as *Adam* ſubſtituted each Word for a known Idea, he could not ſubſtitute a Word for Expiation, Atonement, and ſuch Words, but from their Types, till he had ſeen them emblematically

tically perform'd, and underſtood what the Types or Exhibitions mean'd.

מלך, &c.

EXplain'd in the ſecond Part of *M. P. p.* 102. and in *M—ſine P. p.* 55. It expreſſes a Leader, ſo a Ruler. This Word is joined in Names with אל the Irradiator, with יה the Eſſence, with צדק the Juſt, with רם *excelſus*, with ישוע the Saviour; ſo 'tis join'd with ſeveral Words to expreſs their Powers in the Names, the Services, and many Claims are inſerted. I ſhall add a few Precepts under another Word in Oppoſition, *Numb.* xiv. 9, *Veruntamen in Jehovah ne* תמרדו *ſitis Rebelles. Ezek.* ii. 3, *Rebelles quæ rebellaverunt contra me. Ib.* xx. 38, *And I will purge out from among you the Rebels, and them that tranſgreſs againſt me. Dan.* ix. 5, *Et impiè egimus & rebellavimus.* And ſhall add a few more Claims here. 1 *Par.* xxix. 11, *Thine is the Kingdom, O Jehovah. Pſal.* x. 16, *Jehovah is King for ever and ever. Ib.* xxii. 28, *For the Kingdom is the Lord's, and he is the Governour among the Nations. Ib.* xlvii. 7, *For Elohim is King of all the Earth. Ib.*

xciii,

xciii. 1, *Jehovah reigneth, he is cloathed with Majeſty. Ib.* ciii. 19, *Jehovah hath prepared his Throne in the Names, and his Kingdom ruleth over all. Ib.* cv. 11, *They ſhall ſpeak of the Glory of thy Kingdom, and talk of thy Power,* &c. *Ib.* cxlvi. 10, *Jehovah ſhall reign for ever, even thy Elohim, O Zion, unto all Generations. Iſa.* lxvi. 1, *Thus ſaith Jehovah, the Names is my Throne, and the Earth is my Footſtool. Dan.* iv. 3, *His Kingdom is an everlaſting Kingdom.* ℣ 35, *And he doeth according to his Will in the Army of the Names.* ℣ 37, *The King of the Names. Jer.* xxiii. 5, *And a King ſhall reign and proſper. — And this is his Name whereby he ſhall be called Jehovah our Righteouſneſs. Ib.* xxx. 9, *But they ſhall ſerve Jehovah their Elohim and David their King, whom I will raiſe up unto them.*

It appears there were Predictions and an univerſal Tradition, not only among the *Jews*, but among the moſt diſtant Heathens, of a King to be born in *Judæa*, and of his Kingdom; which 'tis likely was the Reaſon of applying this Epithet to theſe Agents, as appears by the coming of the *Magi*, as they are called from their being Prieſts to a Sect of the Worſhippers of theſe Agents from the *Eaſt* to *Jeru-*

Jeruſalem, to enquire for him; nay, even from their Knowledge of the Appearance, which was to denote the Time of his Birth, from their Offerings, Worſhipping, and many other Circumſtances, which they would not have done to a King of a poor ſcattered Nation, then in Slavery to the *Romans*; they aimed at ſomething higher. He deſcribes the Nature of his Kingdom, *Matt.* xii. 28, *But if I through the Spirit of God caſt out Devils, then the Kingdom of God is come unto you.* *Luke* xi. 20, *But if I, with the Finger of God, caſt out Devils, no doubt the Kingdom of God is come upon you.* He who would not underſtand, and diſſuaded others from underſtanding the Difference between, whence this Power was, and where it was exerciſed, and from believing that his Kingdom, which reached over the Powers of Hell, reached over the Powers of this World, or was exerciſed here; and who lately made an Attempt, as he hoped, in the Dark, to blaſt the Evidence produced to prove it, which is out of his Reach, either to anſwer or quibble upon, will, if he perſiſt at ſome Time, have full, though diſagreeable Conviction, fitted for ſuch as no other Evidence will work upon.

אלה

אלה אדרמלך

MEntioned 2. *Reg.* xvii. 31, *This was the Eloh or Elohim of the Sepharveans.* The Word *Melech* is explained above, אדר expreſſes the illuſtrious, the powerful, an Epithet which they gave to the *Names*; the Service was the ſame as to the laſt, burning their Sons in the Fire. The Emblem of אדר was a Robe ſabled or furr'd, ſuch as *Elijah* wore, which denoted the Dignity of the Wearer: Whether the white Garments of the Prieſts, *&c.* had Reference to this Attribute, may be conſidered. A City, a Month and Perſons bear this Name, ſome ſingle and ſome compounded with other Words. This is an Epithet, of the *Elohim*, and frequently reclaimed, *Exod.* xv. 6, *Thy Right-Hand, O Jehovah, is become glorious in Power.* Ver. 11, *Who is like unto thee, glorious in Holineſs.* 1 *Sam.* iv. 8, *Who ſhall deliver us out of the Hands of theſe mighty Elohim? Pſal.* vii. 9. *How excellent is thy Name in all the Earth. Pſal.* lxxvi. 4, *Thou art* נאור *more glorious and* אדיר *excellent than the Mountains of Prey. Ib.* xciii. 4, *Jehovah on high*

high is mightier than the Noiſe of many Waters, yea, than the mighty Waves of the Sea. Iſa. xli. 21, *Magnificabit Legem & illuſtrabit. Ezek.* xvii. 23, *Et erit in cedrum illuſtrem.*

בית בעל
בעלים

EXplained in the ſecond Part of *M. P. p.* 145. ſignifies ſimply Lord, or one who had Command; this Name, with each of his Attributes are ſet to their proper Places. This Epithet was ſufficiently conteſted and detected by *Elijah.* 1 *Reg.* xviii. It was as *Meleck, &c.* a general Name for the Names of the *Elohim* of ſome particular Nations; it is alſo found with ſeveral diſtinguiſhing Adjuncts, of which in their Reſpective Places. There are Places and Perſons ſo called, and joined with יה with ידע, *&c.* I ſhall add ſome of the Proofs of their Service to him, and a few of the Claims. *Jud.* ii. 11, *Et ſervierunt Behalim.* 2 *Reg.* iii. 2. x. 26, *Et removit ſtatuam Baal.* 2 *Par.* xxviii. 2. *Et etiam conflatilia fecit ipſi Behalim. Jud.* vi. 29, *The Altar of Baal was caſt down.* 1 *Reg.* xvi. 32, *Et*

Et ſtatuit Altare ipſi Bahal domo Bahal. 2 *Reg.* xxiii. 5, *Them alſo that burnt Incenſe unto Baal. Jer.* xxxii. 29. *Upon whoſe Roofs they have offered Incenſe unto Baal. Hoſ.* ii. 13, *And I will viſit upon her the Days of Baalim, wherein ſhe burnt Incenſe to them. Jer.* xi. 13, *Ye ſet up Altars to that ſhameful Thing, even Altars to burn Incenſe unto Baal. Ib.* vii. 9, *Will ye ſteal, murder and commit Adultery,* —— *and burn Incenſe to Baal. Jer.* xix. 5. xxxii. 35, *They have built alſo the high Places of Baal, to burn their Sons with Fire, for burnt Offerings unto Baal. Jer.* xii. 16, *As they taught my People to ſwear by Baal. Jer.* ii. 8. xxiii. 13, *And the Prophets propheſied by Baal. Jer.* xxiii. 27, *As their Fathers have forgotten my Name for Baal. Hoſ.* ii. 8, *For ſhe did not know that I gave her Corn and Wine, and Oil, and multiplied her Silver and her Gold, which they prepared for Baal. Iſa.* liv. 5, כי בעליך עשיך יהוה צבאות שמו *Becauſe thy Husbands are thy Makers, the Eſſence exiſting, thoſe in whom the Force exiſts in his Name. Jer.* iii. 14, *For I am married unto you. Ib.* xxxi. 32, *Ipſi irritum fecerunt, my Terms of Purification, & ego ſum dominatus in eis, dixit Dominus.* It appears that ſome *Hebrew* Words, which

which would have been expreſſive, and relate not to ſome particular Action, upon being applied to theſe Powers, are for that Reaſon avoided, as *Hoſ.* ii. 16, *Vocabis me* אישי *maritus meus* (my Man) *& non vocabis me ultra* בעלי *Idolum meum* (my Husband) *Zeph.* i. 4, *I will cut off the Remnant of Baal from this Place.*

אלהים נסרך

MEntioned 2 *Reg.* xix. 37. and *Iſa.* xxxvii. 38. *C.* at נסר tells us a Story about this Idol; but that will not paſs: Men worſhipped not for any ſuch Cauſes. This is a Word uſed in *Aſſyria.* We find in *Daniel*, that סרך was a Preſident, ſo we muſt take this for a general Name by which they expreſſed Power; and, perhaps, as they thought, Wiſdom in the *Names*; ſo the Claims in *Hebrew* muſt be from Words of the ſame Signification.

מלאכת

מלאכת השמים

EXplained in the ſecond Part of *M. P. p.* 94,—102, *&c.* and in *M—. ſine P. p.* 131. The Words expreſs the Operator, the Agent, the Names; theſe Words were not, that we know of, uſed together by the *Heathens*, but by the perverted *Jews*; who, notwithſtanding they knew that *Jehovah Elohim* created and appointed this their Deputy, *Gen.* i. 2. and that they claim theſe as Servants, and had frequently proved they obey'd by Miracles, who, as it appears *Jer.* vii. went to the Temple of *Jehovah Elohim*; and ℣ 17. ſacrificed to this Agent, in the Streets of *Jeruſalem*, and pleaded ℣ 10, *and ſay, we are delivered to do all theſe Abominations.* And likewiſe the *Jews* who went into *Egypt*, there pleaded, that they ought to offer Sacrifice to the Agent, the Names, becauſe they received many Benefits from them, and imagined that they received many more, which were not in the Power of the Names to give or procure for them. As this is the moſt open Confeſſion recorded, it is proper to inſert it at Length, *Jer.* vii. 17, *Seeſt thou not*

what they do in the Cities of Judah, and in the Streets of Jeruſalem? The Children gather Wood, and the Fathers kindle the Fire; and the Women knead their Dough, to make Cakes to the Queen of Heaven (the Agent, the Names) —— *that they may provoke me to Anger. Ib.* xliv. 15, *All the People that dwelt in the Land of Ægypt, in Pathros, anſwer'd Jeremiah, ſaying, As for the Word that thou haſt ſpoken unto us in the Name of Jehovah, we will not hearken unto thee; but we will certainly do whatſoever Thing goeth forth out of our own Mouth, to burn Incenſe unto the Queen of Heaven, and to pour out Drink-Offerings unto her, as we have done, we and our Fathers, our Kings and our Princes, in the Cities of Judah, and in the Streets of Jeruſalem; for then had we Plenty of Victuals, and were well, and ſaw no Evil: But ſince we left off to burn Incenſe to the Queen of Heaven, and to pour out Drink-Offerings unto her, we have wanted all Things, and have been conſum'd by the Sword and by the Famine: And when we burnt Incenſe to the Queen of Heaven, and pour'd out Drink-Offerings unto her, did we make her Cakes to worſhip her, and pour out Drink-Offerings to her, without our Men?* See the Anſwer of *Jeremiah*, and his Predicti-

on

on of their Deſtruction, in the Remainder of this Chapter. This is claim'd *Pſal.* cxlviii. 2, *Praiſe ye him, all his Angels* (Agents;) *praiſe ye him, all his Hoſts.* In Oppoſition to this was the Fourth *Command, Exod.* xx. 8, *Remember the Sabbath Day to keep it holy*, &c. Remember the Deſcription how I form'd this Machine, *&c.* in ſix Days; enabled, appointed, and directed it to carry on the Operations in Matter, and reſted from that Formation and Operation in Matter the Seventh Day: Set that Day apart for you to conſider and commemorate thoſe Formations and Operations, and the Benefits you receive by my framing this Machine, to hand them to you; and that will give you an Idea of our Perſons, Offices, and Operations; and will preſerve you from paying any Acknowledgments to them. Hence vaſt Numbers of Expoſtulations and Claims about the Uſe of the Sabbath, and keeping it, as *Ezek.* x. 12, *Moreover, alſo I gave them my Sabbaths, to be a Sign between me and them, that they might know that I am Jehovah that ſanctifieth them*, &c. Hence alſo the diſtinct Services appointed on that Day: Hence *Lam.* i. 7, *The Adverſaries ſaw her, and did mock at her Sabbaths.* In Oppoſition to this was that double Miracle of the *Manna* ex-

plain'd in the *Eſſay* to the *N. H.* of the *Bible*, *p.* 183, Firſt made the Heavens collect and give his Servants Bread, and made them alſo make Proviſion for, and obſerve the Sabbath; as *Exod.* xvi. 26, *Six Days ye ſhall gather it; but on the Seventh Day, which is the Sabbath, in it there ſhall be none —— Therefore he giveth you on the ſixth Day, the Bread of two Days.* So was the miraculous Product every ſixth Year in ſeven, *Exod.* xxxiii. 10, *And ſix Years ſhalt thou ſow thy Land, and ſhalt gather in the Fruits thereof; but the ſeventh Year thou ſhalt let it reſt and lie ſtill.* *Ib. Levit.* xxv. 3, So ℣ 6, *And the Sabbath of the Land ſhall be Meat for you.* ℣ 11, *A Jubilee ſhall that fiftieth Year be.* ℣ 21, *Then I will command my Bleſſing upon you in the ſixth Year, and it ſhall bring forth Fruit for three Years.* As the Heathens of, or before this Time, carry'd this Point as far, and perhaps farther, under other Names; yet as none but the *Jews* at the laſt End ever had us'd theſe Words together, we can have no other Claims in theſe Words, but under ſuch as the Heathens us'd, or under other Words of nearly the ſame Signification.

בית עצבים

MEntion'd 1 *Sam.* xxxi. 9, the Word ſignifies to *work*, and to form Things with great Labour; and where the Agent can think with great Care, Solicitude, or Trouble of Mind, ſo as *Elohim*, the Workers, the Operators, this was apply'd to the Names; and if the Heathens thought the Names could think, thoſe who not only work'd or operated in this Syſtem, but were ſolicitous about them; the Affairs of Men, or &c. and ſo alſo Curators. The Uſage *Prov.* xiv. 23, *In omni labore erit augmentum*, and alſo reclaim'd *Job* x. 8, *Manus tuæ* עצבוני *elaboraverunt me & fecerunt me.* *Iſa.* xlviii. 5, —— *Et anuntiavi tibi ex tunc antequam veniret, audire feci te ne fortè diceres* עצבי, *my Operator, fecit ea.* I need not prove, only remind, that the Repreſentations and Objects bore the ſame Name: So this was the *Elohim* of the *Philiſtines*, 2 *Sam.* v. 21, call'd עצבים; and 1 *Par.* xiv. 12, *Elohim.* And we ſhall find, that this was only the Manner in which the *Philiſtines* expreſs'd מלאכת השמים. By Service, *Pſal.* cvi. 36, *And they ſerved their Operators, which were a Snare unto them.* ℣ 38, *And they*

ſhed innocent Blood, even the Blood of their Sons and of their Daughters, whom they ſacrificed to the Operators of Canaan. Zach. xiii. 2, *And —— I will cut off the Names of the Operators —— and they ſhall no more be remembred, and alſo I will cauſe the Prophets and the unclean Spirit to paſs out of the Land, by uſing the one for the other. Jer.* vii. 18, *Et mulieres* (Marg. *impaſtans paſtam*) *ad faciendum* כונים *placentas. Jer.* xliv. 19. —— *Fecimus ei* כונים *Effigies* להעצבה *ad effingendum eam. V, ad colendum eam. Rom. ad lætificandum eum. R. D. ad faciendum ei ſimulacra* (we have made to her Preparations for an Operatrix; or if it muſt be a Gerund, to attribute Operation to her) *& libandum ei libamina.* Whatever the Figure of this Image which repreſented theſe was, it appears it was made with great Application, or repreſented them working with great Application, *Hoſ.* xiii. 2, *Et nunc, addiderunt peccare, & fecerunt ſibi conflatile ex argento ſuo in intelligentia ſua* עצבים *Operators, opus artificium totum illis, ipſi dicentes ſacrificantes hominem vitulos oſculentur. Ib.* viii. 4, *Argento ſuo & auro ſuo fecerunt ſibi Operators; ideo erit exciſio. Rejecit vitulus tuus Someron, iratus eſt furor meus in eos.* Theſe ſeem

to

to be made the only Object of Worſhip by *God*'s claiming the Names as above. *Pſal.* cxv. 3, *But our Elohim is in the Names; he hath done whatſoever he pleas'd. Their Operators are Silver and Gold, the Works of Mens Hands,* ℣ 16, *The Names, even* (of) *the Names are the Lords.* It appears theſe were made large or heavy, and carry'd with them to War, *&c. Iſa.* xlvi. 1, *Their Operators were upon the Beaſts, and upon the Cattle; your Carriages were heavy loaden. They are a Burden to the weary Beaſt.* So at 2 *Sam.* v. 21. above. As great Notice was taken of the Image of theſe Operators in theſe and other Places; and as 'tis likely, I think I may ſay expreſs'd, that there was more than one Operator exhibited in it, and ſo muſt be three. In Oppoſition to this and all others was the ſecond *Command, Exod.* xx. 4, *Thou ſhalt not make unto thee any* פסל *graven Image, or any* תמונה *Likeneſs that in the Names above, or that in the Earth beneath, or that in the Waters* (below and) *under the Earth. Thou ſhalt not bow down thyſelf to them nor ſerve them for,* &c. Explain'd *Deut.* iv. 16, *Leſt ye corrupt yourſelves and make you a graven Image. The Similitude of any Figure, the Likeneſs of Male or Female. The Like-*

neſs of any Beaſt that is on the Earth. The Likeneſs of any winged Fowl that flieth in the Air. The Likeneſs of any Thing that creepeth on the Ground. The Likeneſs of any Fiſh that is in the Waters beneath the Earth. And leſt thou lift thine Eyes unto the Names, I think in Oppoſition, to the Service paid to the Names, and the Adoration paid to the Repreſentations of them was the Figure of the Names, Earth, *&c.* ſet upon the Columns before the Porch of the Temple, which not only comprehended all the Names, but all the Powers in them upon the Earth, Orbs, Waters, *&c.* Any one may ſee that this is a diſtinct Commandment, and a Man might make Repreſentations of any one, or even all the Agents with the Powers in them, and not have enter'd into Covenant by Oath, and made them his *Elohim*. The Reaſon adjoin'd to this Article puts the Matter out of Diſpute. A Man who ſees his Wife commit Adultery, cannot be ſaid to be jealous. But if he ſee her pay the ſmalleſt Marks of Affection to another Man, he may be jealous, much more if he ſee nearer Approaches. This Commandment diſtinguiſhes the three or four Ranks or Claſſes into which the Heathens divided their Names of their *Elohim*, which

as

as you have ſeen and will ſee, are taken from the Manner of their Motion or Operation, from the Covenant with them, from their Dominion or Rule, from their Effects or Performances in general, in particular, in this or that Place, upon this or that Matter, or, *&c.* And though I intend not to meddle with the later Heathens here, yet as this will be a Key to the eldeſt of their Writings, I ſhall ſtate it. The Attributes given to the Names for what they did without or above the Atmoſphere of this Orb were call'd celeſtial Gods; and the Services were paid to them upon the Tops of the higheſt Mountains, Towers, Pyramids, Houſes, *&c.* The Attributes given them for what they did upon or near the Surface of the Earth to Animals, or ſo far down as immediately concern'd Vegetation, were call'd terreſtrial Gods; and the Services were paid to them upon low Altars upon the Turf, upon the Ground, or, *&c.* The Attributes given to them for what they did in the Shell or Cruſt of the Earth, and perhaps in the Abyſs were term'd infernal Gods; and the Services to ſome of them were paid in Vaults or Caves. As *Iſa.* lvii. 5, *Slaying the Children in the Valleys under the Clifts of the Rocks.* The

Attributes

Attributes given them for what they did in the Waters, in the Abyſs or Seas, were call'd Gods of the Waters; and the Services to them were paid by Waters, Rivers, Springs, or, *&c.* Whether the raiſing of Springs or Rains, which were brought out of the Abyſs through the Cruſt of the Earth into the Atmoſphere, was attributed to the infernal Claſs, or that of Waters is not very clear, nor very material; ſo their Emblems, or as this Text calls them, Similitudes, their Sacrifices, Services, Prayers and Praiſes, were ſuited to each Claſs. As the Heathens evaded the Creation and Formation by the immediate Power and Operation of the *Elohim*, in the firſt ſix Days, and pretended to make one thing ſet another a going; they make the Matter of the Heavens Maſculine and Feminine; that is, active and paſſive; and they ſuppoſe ſomething like what we call Mind in them. So they talk of them as intelligent Beings, and call the Action of this upon that Marriage, or lying of a God with a Goddeſs, and the Product a new Condition, Motion, Effect, or, *&c*, a Son or a Daughter: So a new God or Goddeſs, and ſo on through the celeſtial Claſs. Then they talk of the Heavens marrying the Earth,

Earth, that is, acting upon earthy or vegetable Matter, and producing Sons and Daughters. They were each call'd by the Name of the Effect; one the Former and Binder of the Earth, *&c.* Another the Mover of it. One the Producer of Animals, another the Producer of Vegetables. So in Branches, the Producer of Corn, of Wine, or, *&c.* So in the Shell or Cruſt of the Earth, the Former of Metals, Jewels, Minerals, *&c.* ſo married with, that is, acted upon the Waters in the Abyſs, rais'd Vapours through the Shell into the Atmoſphere for Rains, to the Surface for Springs; ſo operated in the Seas, in producing Fiſh, in its Motions by Tides, upon its Surface, by Winds, Storms, *&c.* Thus far, or how theſe Actions and Effects were perform'd, all the Antients knew. The Servants of the true *Elohim* knew what the Heathens imagin'd; and the Heathens knew what the Worſhippers of the true *Elohim* underſtood and believed; and is no more than what *Moſes* has in the Firſt of *Geneſis* committed to writing: And all theſe Subſtances, Motions, Powers and Effects, were the Product of one Week. But the Heathen Authors intended not to tell when or in what Order theſe Motions,

tions, Powers and Effects, &c. commenced; but when and at what reſpective Times the Heathens took it into their Heads to make each reſpective Power true, imaginary, or a Name, a Deity, and ſo when and where they began firſt with each; and conſequently one Author tells you, that ſuch a God was born and reign'd, that is, was worſhip'd at ſuch a Time, in ſuch a Country: And another, that he was born and reign'd at another Time in another Country. But what they pretend to give us of Names, Times, &c. before writing was, is all gueſs'd Work.

בית מעכה

EXplain'd in the ſecond Part of *M. P. p.* 325. The Word is but a few Times us'd; it expreſſes Compreſſion; ſo putting or keeping the Atoms or Parts of Solids together, or in Form; 'tis the Effect of the Expanſion of the Names, becauſe 'tis us'd for Man's preſſing the Breaſts of a Woman, inſtead of another Word, as is uſually done to avoid mentioning the Occaſion, the Rabbies give it an Idea of that Act; 'tis common to that and any other Sort of Preſſure. And

ſeveral

ſeveral Names of Perſons were taken from this Word, which would not have been done, if it had been us'd for the real Idea of that Act.

בית צור

EXplain'd in the ſecond Part of *M. P.* *p.* 327, and *p.* 134. The Word expreſſes to compreſs, as an Agent the Compreſſor, and is apply'd to the Matter of the Names in that State of Motion, which produced Expanſion, and gave it Strength to compreſs, and at firſt to ſeparate and fix the Parts of Solids in the Earth, *&c.* And now to form and bind the Solids in Animals, Vegetables, *&c.* ſo the former Plaſmator and Binder of the Atoms, ſo the Preſerver of all the Orbs, Bodies, Forms, Textures, and conſequently of the Firmneſs or Strength in Rocks, *&c.* and of the Powers in Animals. The Word gives Name, *Pſal.* lxxxiii. 8, to a People, ſo ſeveral Places and Perſons are named from it; one join'd with אל, one with שדי, and one with יה. There are a few Claims out of many inſerted. This Power is extended to other Things, which had no relation to the Deſcription of this Syſtem, expreſſes to give Strength to Men,

to

to make War, to beſiege, drive or keep others begirt in a ſmall Compaſs, ſo to Beſiegers, ſo to give Firmneſs, Strength to Rocks, *&c.* and thereby protect thoſe bound about with Rocks, with Forts, Walls, Towers. Thence 'tis carry'd to the Mind to be compreſs'd with Difficulties, to be, as we ſay, in a Strait; and ſo as *Elohim*, to communicate Strength to ſplit Rocks, to throw down Towers or Walls, to come at thoſe defended, or to thoſe beſieged, to break through, to eſcape from thoſe who beſiege them, ſo to deliver from ſtraits. I have in the ſecond Part of *M. P. p.* 328, complain'd of the Tranſlators for making this Word, when reclaim'd by *Jehovah Elohim*, frequently without any Circumlocution as his Name, a Rock, the paſſive Thing to which Strength is communicated, and is excell'd in that *Ezek.* iii. 9, *As an Adamant, harder than a Rock*; whereas it ought to be what by the Context is reclaim'd from this mechanical Power, or what its Worſhippers in Imagination attributed to it. As *Deut.* xxxii. 37, *And he ſhall ſay where are their Elohim, their* צור *in whom they truſted?* Here he reclaims the inherent Power in his Eſſence of performing any or all theſe Actions, and of communicating

cating it to theſe Agents by Mechaniſm, and from thence to Rocks, Men, &c. as I have ſhew'd under the Word מעזים, *p.* 107, that the Strength communicated by the Expanſion to the Rocks and all other Things are reclaim'd, ſo here God's Servants by this Name attribute, and he by it claims whatever the other had, or his Worſhippers pretended to attribute to him. Indeed we have ſeveral Accounts in the later Heathen Authors, that a great Stone was a ſacred Emblem, whether that was antient, and whether an Emblem of the Power of צור may not be eaſy to prove or diſprove. If it were, ſome of theſe Texts might refer to the Emblem, whether *Jacob*'s anointing the Stone, and vowing that that Stone which he had made a Pillar, ſhould be the Temple of the *Elohim*, were in Oppoſition to this, and whether thoſe mention'd *Dan.* ii. 34, 35, 45. *Zach.* iii. 9. iv. 7. and that upon which *Chriſt* promis'd to build his Church, refers to this Attribute, may be conſider'd —— It would take up more Compaſs than I am willing to allow this Book, to ſettle all the Claims from this Deity. But as they doubtleſs attributed the cracking of the *Strata* of Stone in the Earth at firſt to this Agent, through which Springs

Springs riſe, *Moſes* perform'd the ſame by Miracle, *Exod.* xvii. 6, *And thou ſhalt ſmite the Rock, and there ſhall come Water out of it. Deut.* viii 15, *Educentes tibi aquas è petra ſilicis. Pſal.* lxxviii. 15, *He clave the Rocks in the Wilderneſs, and gave them Drink as out of the great Depths* (Abyſſes). ℣ 20, *Behold he ſmote the Rock that the Waters guſhed out, and the Streams overflowed. Pſal.* cv. 41, *He opened the Rock, and the Waters guſhed out, they ran in the dry Places like a River.* So *Nah.* i. 6, *Et Petræ confractæ ſunt ab eo.* So as they call'd ſeveral of their fortified Cities by this Name, and others by other Names of theſe Powers, and depended upon the communicated Firmneſs of their Walls, *&c. Joſ.* vi. 20, God made the Walls of *Jericho*, at the Signal of a Shout, fall down flat.

בעל תמר

EXplain'd in the ſecond Part of *M. P.* *p.* 195. and at עמד, *p.* 182. The Word expreſſes to ſupport, ſo the *Lord* the Supporter. There 'tis only apply'd to the Orbs, the Clouds, *&c.* but 'tis general to Creatures, *&c.* This Sup-

port is perform'd by the Compreſſure, which not only keeps the Orbs in their Places or Courſes, but ſupports the Bodies of Creatures erect, in Motion, *&c.* The Emblem was a Palm Tree. A City and ſeveral Perſons were nam'd after this. Though they had aſcrib'd this Attribute to *Baal* in a material Senſe, or in the Operations of this Syſtem, and 'tis reclaim'd upon that Account; yet in a ſpiritual Senſe, it was made an Emblem of that Perſon who ſhould ſuſtain the Weight of Puniſhment for Man's Tranſgreſſions, and thereby ſupport all his Followers. And in that Senſe alſo it was join'd with the Cherubim, with the Face of the Lion and the Face of the Man. Each *Jew* was to uſe Branches of this in the Tabernacles, and each was to carry a Branch of it in his Hand, and perform Services emblematically with it, and others at that Feaſt. And thoſe who met *Jeſus*, *John* xii 13, *Carry'd Branches of this in their Hands.*

אלהי הנע

MEntion'd 2 *Reg.* xviii. 34, *& al.* from נוע, a general Word for what we call local Motion, and expreſſes the Agents and Power which have and give Motion. I think I may ſay, next after Creation, the higheſt Attribute in this material Syſtem. A Perſon and Places were call'd by this Name, one join'd with אל. This is reclaim'd by controuling voluntary Motion. In Puniſhments, *Gen.* iv. 12, *Et vagus & profugus eris in terra. Numb.* xxxii. 13, *Et vagari fecit eos in deſerto. Amos* iv. 8, *So two or three Cities wander'd to one City to drink Water. Ib.* viii. 12, *And they ſhall wander from Sea to Sea, and from the North even to the Eaſt, they ſhall run to and fro to ſeek the Word of Jehovah, and ſhall not find it,* So in Prayers to inflict this, *Pſal.* lix. 12, *Commove eos in fortitudine tua.* ℣ 16, *Let them wander up and down for Meat. Ib.* cix. 10, *Let his Children be continually Vagabonds and beg.* So in Mercy to his People, and in Deſpight of the Power of their Enemies. *Amos* ix. 9, *For lo I will command, and I will cauſe to move the Houſe of Iſrael among*

among all Nations. So in aboliſhing theſe Powers, *Iſa.* xix. 1, *And the Idols of Egypt ſhall be moved at his Preſence.* So the Earth, *Ib.* xxiv. 20, *Movendo movebit ſe terra.* There was a ſounding Inſtrument nam'd from this, by which they attributed the Power of giving Motion, tranſlated *Siſtra.* And moving, or, as we term it, ſhaking the Head or Hand at any Perſon or People, was declaring him or them Vagabonds.

בית ישימות

MEntion'd in the ſecond Part of *M. P.* *p.* 54 & 56. I have under the Word שם, at *p.* 19, & *ſeq.* ſhew'd the Relation between that Word and this If *Jod* be a Prefix, the Root remains. If the Word be compound; 'tis compounded of יש the Subſtance, and שימות the Placers, the Diſpoſers. Theſe Actions they attributed to the Names, who were appointed, *Gen.* 1. to put each Thing in its Place, to keep each which is in its Place there, to ſhift each, which is out of its Place, and put it into its Place, ſo moving thoſe which move in Order, or in their Courſes. This requires infinite Wiſdom and Power, either in the Diſ-

poſer of this Machine, or in the Machine it ſelf. As they had attributed too much to the Machine, *Jehovah Elohim* claims both the Machine and the Diſpoſition of all Things, both material and ſpiritual, in a vaſt Number of Inſtances. I ſhall inſert a few, *Job* xxxiv. 13, *Et quis poſuit orbem univerſum. Ib.* xxxviii. 33, *Knoweſt thou the Ordinances of the Names? Canſt thou ſet the Dominion thereof in the Earth? Jer.* xxxiii. 25, *If I have not appointed the Ordinances of the Names and the Earth. Job* xxxvii. 15, *Sta, & intellige mirabilia Dei; nunquid ſcies in ponendo Deum ſuper his, & irradiare lucem nubis ejus. Pſal.* xix. 11, *Soli* (to *Shemoſh*) *poſuit tabernaculum in eis. Pſal.* civ. 3, *Who maketh the Clouds his Chariot* (Driver). *Job* iv. 18, *Et in angelis ſuis* (his Agents) *ponet gloriationem. Job* xxviii. 3, *Finem poſuit Tenebræ. Ib.* xxxviii. 5, *Ubi fuiſti in fundare me terram; annuncia, ſi noſti intelligentiam, quis poſuerit menſuras ejus, quod ſcias; vel quis extenderit ſuper eam lineam,* &c. *Prov.* viii. 29, *When he gave to the Sea his Decree, that the Waters ſhould not paſs his Commandment, when he appointed the Foundations of the Earth. Job* xxxviii. 9, *When I made the Cloud the Garment thereof, and thick*

Darkneſs.

Darkneſs a ſwadling Band for it, and I brake up for it my decreed Place, and ſet Bars and Doors. Pſal. civ. 9, *Thou haſt ſet a Bound that they may not paſs over, that they turn not again to cover the Earth Jer.* v. 22, *Fear ye not me, ſaith Jehovah; will ye not tremble at my Preſence, which have placed the Sand for the Bound of the Sea by a perpetual Decree that it cannot paſs it? And though the Waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it. Exod.* iv. 11, *Quis poſuit Os homini. Iſa* xlii. 12, *Ponent to Jehovah gloriam.* I need only mention that placing Repreſentations of this Syſtem, its Motions, Powers, *&c.* before and in the Temple, was attributing the Diſpoſition of them to *Jehovah Elohim.* As the Heathens did for each Power at each of their reſpective Temples. So they are reclaim'd by Miracles, *Exod.* iv. 21, *Omnia portenta quæ poſui in manu tua. Ib.* xiv. 21, *Et poſuit mare in ſiccitatem. Joſ.* xxiv. 7, *Et poſuit caliginem inter vos,* &c. *Pſal.* lxxviii. 43, *Qui poſuit in Ægypto ſigna ſua. Ib.* cv 27, *He ſhew'd his Signs among them, and Wonders in the Land of Ham. Iſa.* li. 10, *That hath made the Depths of the Sea a Way for the ran-*

ſomed to paſs over. Jer. xxxii. 20, *Which haſt ſet Signs and Wonders in the Land of Egypt, even unto this Day, and in Iſrael and amongſt other Men.* So in War, Peace, &c. *Pſal.* xlvi. 8, *Come, behold the Works of Jehovah, what Deſolations he hath made in the Earth He maketh Wars to ceaſe unto the End of the Earth. He breaketh the Bow and cutteth the Spear in ſunder, and burneth the Chariot in the Fire. Jer.* li. 29, *To make the Land of Babylon a Deſolation without an Inhabitant. Ezek.* xxxv. 4, *Urbes tuas deſolationem ponam. Zeph.* ii. 13, *And will make Nineveh a Deſolation, and dry like a Wilderneſs. Pſal.* cxlvii. 14. *He maketh Peace in thy Borders.* So for Products, *Pſal.* cvii. 33, *He turneth Rivers into a Wilderneſs, and the Water Springs into dry Ground— He turneth the Wilderneſs into a ſtanding Water, and dry Ground, into Water Springs.* So about the higheſt Object. *Pſal.* xviii. 44, *Pones me in caput gentium. Ib.* lxxxix. 25, *I will ſet his Hand alſo in the Sea, and his right Hand in the Rivers.* ℣ 29, *His Seed alſo will I make to endure for ever. Iſa.* liii. 10, *Si poſuerit delictum anima ſua. Ib.* lxii. 7, *Till he make Jeruſalem a Praiſe in the Earth.* A Spider which excels all other Creatures in diſpoſing

diſpoſing or placing its Work mention'd *Prov.* xxx. 28, bears this Name as the Idea or Emblem.

בית מרכבת

EXplain'd in the ſecond Part of *M. P. p.* 292, 111, *& al.* The Word is רכב a Driver, who holds the Reins, *&c.* With a מ prefix'd it expreſſes a Chariot, the Inſtrument of Carriage, and with it Power or Force of moving itſelf, and what it carries; and alſo, to regulate and direct its Courſes, which the Names perform mechanically. *God* claims the Preſidence, the Reins under this Word inſerted. I think this refers chiefly to the Motion of the Orbs, more eſpecially of the Earth. This was moſt evidently reclaim'd by making the Earth ſtand ſtill, by making it turn backward, *&c.* The Emblem was a Chariot with Horſes. In later Emblems with the Figure of a Perſon in the Chariot, with the Reins in one Hand, and a Whip in the other. They call'd it the Chariot of *Shemoſh*, the Light, becauſe the Light preſides, rules, holds the Reins, directs the Courſe, *&c.* Miſunderſtanding of theſe gave the firſt Riſe to the Motion of the Orb of the Sun.

בית הרם

EXplain'd in the ſecond Part of *M. P.* *p.* 313. It expreſſes the Agent with the Power, which carries on a Body after 'tis put into quick Motion by the Hand or any other Inſtrument, and the Hand or that Inſtrument which put it into quick Motion leaves it. His Power in moving the Orbs was ſuperſeded by making this ſtand ſtill, turn the contrary Way, *&c.* We ſee lower down, as I have ſhew'd in the Introduction, *p.* 86. that by miſtaking this Word for another, or by uſing this Word when apply'd to the Mind, as *Pſal.* xxiv. 4, *Nec juravit* למרמה *in dolo.* *Jer.* xxiii. 26, *Et vatum* תרמת *doli cordis ſui.* *Hoſ.* xi. 12, *Ephraim compaſſeth me about with Lies, and the Houſe of Iſrael* במרמה *with Deceit.* They made *Hermes* a Thief, a Cheat, *&c.* Though this could be no attribute of the Names, yet in Oppoſition to this Practice was the eighth *Command*, or Article of the Terms of Purification, *Exod.* xx. 15, *Thou ſhalt not ſteal.* And when theſe Notions of this Deity came into their Heads, no doubt ſtealing and cheating was to be acceptable to him, and he was

to aſſiſt them in it, and what they got thereby was to be his Gift; and 'tis likely they ſacrificed Part of what they ſo got to him. So *Iſa.* lxi. 8, *I hate Robbery for Burnt-Offering.* So *Jer.* vii. 9, *Will ye ſteal, murther, and commit Adultery, and ſwear falſly, and burn Incenſe unto Baal, and walk after other Elohim, whom ye know not; and come and ſtand before me in this Houſe,* &c. So even when one of the Kings, who worſhipp'd theſe Agents, robb'd other Kings of their Kingdoms or Lands, *&c.* they attributed the Succeſs to, and the Land as the Gift of, their *Elohim*; as *Judg.* xi. 24, *Wilt not thou poſſeſs that which Chemoſh thy Elohim giveth thee.* As *Hermes* was one of the chief Gods of *Egypt*, of whom the *Iſraelites* muſt have heard much, they in their Songs reclaim by this Word; *Moſes, Exod* xv. 1, and *Miriam*, ℣ 21, *Equum & aſcenſorem ejus projecit in mare.* 'Tis hard to determine in which Senſe they intended the Word. In the material Senſe he did not throw them in. Indeed the Waters would return with that Velocity and Force, that they would toſs, project them in the Sea. In the mental Senſe he gave them an Opportunity to deceive themſelves by following on dry Ground, and then caſt the Sea upon them. It ſeems

to

to be ſpoke in the ſame Senſe, as *Jehovah* harden'd the Heart of *Pharaoh*, by taking off Plagues, which humbled him, ſoften'd his Heart, *&c.* His true Inſignia, or Emblems, were the Wings upon his Heels: He made the Orbs and other Bodies move or go in their reſpective Courſes, by the Power of Circulation, the Emblem whereof he carried in his Hand; his Scepter, with two Serpents twining and moving oppoſite Ways: He had no Occaſion for a Head, but for Faſhion-ſake, to be like other Gods; nor for a Cap to it, nor Wings on it, nor even for a Dog's Head: That, by miſtaking the Word, as I have hinted in the *Account of the Confuſion of Tongues*, or taking this Word in a mental, inſtead of a phyſical Senſe, was only an Emblem of his imaginary Fraud, Theft, *&c.* Let thoſe who imagin'd they could, and attempted to rob him of his own Powers, Actions, and Inſignia, or Emblems, take thoſe which are imaginary, and keep them: I'll take Care he ſhall have his own.

בעל זבוב

MEntion'd 2 *Reg.* i. 2: This was the *Elohim* of *Ekron*; the Word is from

from זוב: It expreſſes to *flow*, the *Flower*; doubled, 'tis us'd for *Flies*; ſo the *Flier*. As *Elohim*, the Maker of Things flow, or fly, in a Fluid, in its ſelf, and in all other Fluids. This is an Epithet of the Subſtance of the Names, which flow themſelves, and make all other Fluids flow, and every Thing in each of them which moves, fly, or flow, or ſwim. I need but mention that they have made this the Lord of a Fly: Indeed the Air is the Lord of all Flies; when 'tis warm, gives them Life; and when 'tis cold, Death; but they worſhipp'd it to drive away Flies. Sure none ever thought that Air, in thoſe hot Climates, where they are moſt troubleſome, drove them away, or kill'd them: If theſe had ever looked into the New Teſtament, they might have found, that their Forefathers knew he was the chief, not only of all regular Motions in the Air, but the Ruler of Storms, Tempeſts, Dæmons, as explain'd in *M.——ſine P. p.* 136; and rather than allow *Chriſt* the Honour of what he did, as I have mention'd in the *Introd.* to *M.——ſine P. p.* 173, they attributed the Power of performing all his Miracles to this God: Theſe made him ſomething more than a *Scar-Fly*; but theſe are much like the reſt, and agree as well

well as the reſt: And if they had look'd into the Old Teſtament, to ſee what his Worſhippers thought of him, at 2 *Reg.* i. 2, where King *Ahaziah* ſent to *Baalzebub*, to know whether he ſhould recover of his Diſeaſe; for which his two Captains and a Hundred Men were deſtroy'd by Fire from Heaven, and for which he himſelf died: 'Tis plain they thought there were other Powers or Knowledge in him, than what this Epithet or Attribute expreſſes; and that this was but one Attribute of their *Elohim*, which they ſuppos'd poſſeſs'd of all the reſt; and ſhews ſomething worſe than Ignorance in thoſe who would make us believe, they attributed nothing to him but driving away Flies. The Miracle of raiſing Water in the Wilderneſs, is thrice reclaim'd by this Word, *Pſal.* lxxviii. 20, cv. 41, *Iſa.* xlviii. 21, *Et fluxerunt Aquæ:* Whether in Oppoſition to this, any Species of Flux made the Perſon unclean to that high Degree the Law carries it, may be conſider'd. As the Idea of the Root זבוב was taken from a Fly, ſo it appears, ſome Species of the Fly Kind was ſacred to, or the Emblem of, this Deity, in *Ægypt*, as *Iſa.* vii. 18, *Et erit in Die illa, ſibilabit Jehovah muſcæ, quæ in extremo Fluminum Ægypti.*

Whether

Whether this were their ſacred *Scarabæus*, ſo often mention'd, appears not.

בית חגלה

EXplain'd in the ſecond Part of *M. P. p.* 254, compound of חג and גל, expreſſes the *progreſſive Motion* in a Circle, and the *diurnal Rolling* or *Rotation* of the Earth; and is thoſe Powers in the Air which give it thoſe Motions. As each Word has its Operation in other Things, ſome of the chief Claims are inſerted, and ſome Services reclaimed. I ſhould add, the Service of attributing this Operation under the Word חגג by dancing in Circles, is repeated above, fifty Times: And in Imitation of the Earth's rolling round, I think they had ſome Dances at their Feaſts to attribute it; becauſe 'tis often alluded to under the Word גול in a mental Senſe, tho' not expreſs'd, becauſe, perhaps, this was included in the other. The Paſſages for the Circulation of Air into, or Water out of, the Abyſs, are expreſs'd by the Word חגה *Cant.* ii. 14, *Columba mea in ſciſſuris Petræ:* So in Circulation, Motion or Poſition, under the Word חוג, *Job* xxii. 14, *Et ambitum cœlorum perambulabit.*

bit. Ib. xxvi. 10, *Statutum circino deſcripſit ſuper facies aquarum. Prov.* viii. 27, *In deſcribendo eum circulum ſuper faciebus voraginis. Iſa.* xl. 22, *Super Globum Terræ. Ib.* xliv. 13, *Et in circino deſignabit illud:* So Springs, where Waters iſſue by Circulation, under the Word גלל, *Joſ.* xv. 19, *Et dabis mihi Revolutiones aquarum:* So the Rolling of the Tides is claim'd *Job* xxxviii. 11, *Et hic ponet in elatione fluctus tuos. Pſal.* lxxxix. 10, *In elevando fluctus ejus tu compeſces eos:* So claims the Names *Iſa.* xxxiv. 4, *Et volventur ſicut liber cælorum:* So Thunder *Pſal.* lxxvii. 19, *Sonitus tonitrui tui in Rotunditate.* From Rotation גלולי became a common Name for the Objects of the Worſhip of the Heathens. This Motion of the Orbs, *&c.* is claim'd upon the Columns, *&c.* before the Temple, and ſuperſeded by Miracles.

אלהי תרתק

MEntion'd 2 *Reg.* xvii. 31, was the *Elohim* of the *Avites:* It is compounded of תור and רתק: It expreſſes to lead Things about in their Courſes or Orders, by a Chain. It ſeems principally to refer

refer to the Agents which move and direct the Motions of the Orbs, which each keeps its Courſe, as if it were, as our Language expreſſes it, *tether'd* in a Chain, with Liberty to move round at the Extent of the *Tether*; and the *Moon* and the *Satellites*, as if they were each chain'd to its reſpective Orb; and the fix'd Stars are kept in their Order, as if they were chain'd; as it is in other Words expreſs'd, in the Deſcription of the Spheres on the two Columns before the Temple. This was a Study which the *Chaldæans* excell'd all others in; and from them, as I have obſerv'd, we have the Tables of the Courſes of the Orbs, by which our Moderns have calculated: So *God* ſays, He makes theſe Orbs know the Times of their Riſing, Setting, &c. and reclaims theſe Actions by many other Expreſſions. The Turtle and the Ox were Emblems of תור, and *Torques Colli*, *Monilia*, &c. Repreſentations: And at *Iſa.* xl. 19, there is Mention of Silver Chains for an Idol.

בית השטה

EXplain'd in the ſecond Part of *M. P.* *p.* 405, expreſſes that Power in the

Names which gives the Declination to the Earth, and thereby the periodical Variation of the Seaſons, and all the Conſequences; the annual Cauſe of producing and ſupplying of moſt of the Sorts of Animals and Vegetables, or ripening Fruits, *&c.* Some of the Claims are inſerted: I ſhall add *Gen.* viii. 22, *While the Earth remaineth, Seed-Time and Harveſt, and Cold and Heat, and Summer and Winter, and Day and Night, ſhall not ceaſe.* *Jer.* xxxiii. 25, *Thus ſaith Jehovah, If my Purification, the Conſideration upon which I promis'd the Continuation of Day and Night, exiſt not; and if I have not appointed the Ordinances of the Names and the Earth, then,* &c. *Deut.* xi. 14, *Jer.* v. 24, *And I will give you the Rain of your Land in his due Seaſon, the firſt Rain, and the latter Rain, that thou mayeſt gather in thy Corn, and thy Wine, and thine Oyl.* The reſpective Feaſts were appointed at the reſpective Seaſons, and there are vaſt Numbers of other Claims.

בית שן

MEntion'd 1 *Sam.* xxxi. 10, and 2 *Sam.* xxi. 12: The *Lexicons* have

have made this and שנא the ſame; but *Hieron. in quæſt. Heb. duas Beth-ſan fuiſſe ſcribit:* This and a Houſe of, or lin'd with Ivory, have the ſame Name; but this appears to be a Temple, becauſe they hung up the Body of *Saul* there, as a Trophy. The *Lexicons* have given us ſeveral Attempts upon the Idea of this Word; but I think there are two Ideas taken from the Teeth; not from the two Sets, one above, and another below; but the firſt, as they are the only Parts of Man which caſt and renew. I think that complex Idea is taken from them, and carried to the Year, *&c.* and is very frequently us'd to ſeveral Purpoſes. The other is from their Sharpneſs and Hardneſs, to penetrate, cut, or grind, or perhaps divide; but only apply'd to Rocks, Weapons, *&c.* in a very few Inſtances. As I have obſerv'd under the Word שם, when that Word, ſo here, when this ſtands in a Sentence, it cannot be miſtaken; but there, as here, when they place it alone as the Name or Attribute, tho' they knew which they intended it for, 'tis not ſo eaſy for us to know. I think at that Time they thought not of any Metamorphoſes, whatever their Followers, by miſtaking the Meaning of ſuch a Word as this, might do. To be

the Giver of Teeth, would be too ſmall an Epithet: To have the Rule over the Teeth of wild Beaſts, or Weapons, might have been conſiderable; but this Word is very ſeldom us'd for them. But to renew the Year, and all the Conſequences; renew the Seaſons, Fruits, *&c.* and alſo ripen and caſt them; and, in the latter Senſe, eat them up; which either the Creatures or the Seaſon, in a great Meaſure, annually does before another Renewal, would be a high Attribute. And as we have no Account of any Subject making a Houſe of Ivory, nor any Prince, except *Solomon*; and as we have no Mention of any who had any Summer-Houſes, nor of any who had any Winter-Houſe, except *Jer.* xxxvi. 22, *Now the King ſat in the Winter Houſe*; and as moſt of the reſt are but accidentally mention'd, and theſe on Purpoſe; and as this and others are found join'd with other Places and Inſtruments of Idolatry, *Amos* iii. 15, I muſt take this Word in this Senſe, and the others as Temples. Theſe Agents had this Commiſſion *Gen.* i. 14, *Let them be for Signs and for Seaſons, for Days and for Years.* This Power was regranted *Gen.* viii. 22: Liberty to attribute this Power to *Jehovah*, was what *Moſes* demanded of *Pharaoh*, *Exod.* v. 1, *Let us dance*

dance in Circles to Jehovah. The Sacrifice of the Calf, Lamb, or *&c.* as *Exod.* xii. 5, *Levit.* ix. 3, xii. 6, *Mich.* vi. 6, were to be the Sons of a Year: So *Exod.* xxiii. 14, 17; xxxiv. 23; *Deut.* xvi. 16, all the Males were to appear before, and hold Feasts to, *Jehovah* their *Elohim*, three Times in the Year: So *Exod.* xxx. 10; *Levit.* xvi. 34, they were to make an Atonement once in a Year: So *Deut.* xv. 20, to eat their Firstlings, *&c.* before *Jehovah*, Year by Year: So *Neh.* x. 32, each was to pay a Third of a Shekel yearly, to sacred Uses. *Deut.* xxiv. 5, A new-marry'd Man was free from Services for a Year: So the Years of Sabbath, of Jubilee, *&c.* were instituted. In Allusion, *Isa.* lxi. 2, *To proclaim the acceptable Year of Jehovah. Ib.* lxiii. 4, *And the Year of my redeemed is come:* So general Claims, *The Eyes of Jehovah thy Elohim are always upon it, from the Beginning of the Year, unto the End thereof. Psal.* lxv. 11, *Thou crowneſt the Year with thy Goodneſs, and thy Paths drop Fatneſs:* So under many other like Words. The השנים *Esseni*, a Sect of the *Chaldee Jews*, seem to have taken their Name from this.

בית החרף

MEntion'd above, *Amos* iii. 15; the Word is us'd for that Part of the Year we call *Winter*, when the Earth is ſtripp'd here of all its Ornaments, prepared by Rain, Snow, Froſt, Cultivation, Seed, *&c.* for the next Crop: And ſo here the Giver of Winter. This was in the firſt Commiſſion of the Spirit, and the Fluxes of Light, *Gen.* i. 2, *And the Spirit of the Elohim was the Inſtrument of Impulſe.* ℣ 14, *And let them be for Signs and for Seaſons, and for Days, and for Years.* Renew'd *Gen.* viii. 22, *While the Earth remaineth, Seed-Time and Harveſt, and Cold and Heat, and Summer and Winter, and Day and Night, ſhall not ceaſe.* General Claims, *Pſal.* lxxiv. 17, *Tu ſtatuiſti omnes terminos Terræ, æſtatem & Hyemem, tu plaſmaſti ea.* Puniſhments, Threatnings, *&c*, *Iſa.* xviii. 6, *And the Fowls ſhall ſummer upon them, and all the Beaſts of the Earth ſhall winter upon them.* One was named from this, *Neh.* vii. 25.

בית הקיץ

בית הקיץ

MEntion'd alſo *Amos* iii. 15: The Word is us'd for that Part of the Year we call *Summer*, when the Earth brings forth, and ripens the Fruits: And ſo here the Giver of *Summer*. The laſt and this are join'd *Gen.* i. 14; *Ib.* viii. 22; *Pſal.* lxxiv. 17; *Iſa.* xviii. 6: So *Iſa.* xvi. 9, *For the Shouting for thy Summer-Fruits, and for thy Harveſt, is fall'n.* *Jer.* viii. 20, *The Harveſt is paſt; the Summer is ended, and we are not ſaved.* *Ib.* xlviii. 32, *The Spoiler is fallen upon thy Summer-Fruits, and upon thy Vintage.* One was nam'd by this, 1 *Par.* iv. 8. To this Claſs refers that Expoſtulation of St. *Paul*, *Gal.* iv. particularly ℣ 8, *Howbeit then, when ye knew not God, ye did Service unto them which, by Nature, are no Gods: But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye deſire again to be in Bondage? Ye obſerve Days and Months, and Times and Years*, &c.

בית נמרה

MEntion'd *Numb.* xxxii. 36, from מיר or מרה: It expreſſes the Agent or Power which changes. Whether this was of its ſelf, or of other Things; whether 'tis general, or it refers to ſome Particular, is not eaſy now to determine. If it be alſo paſſive, that which changes, or is changed by its ſelf; the Parts of this Agent, which changes other Things, is alternately chang'd its ſelf: That which is Light, becomes Spirit; that which is Spirit, becomes Fire; and that which is Fire, becomes Light. The Poſition of the Planets and the Earth, with reſpect to each other; to the known fix'd Stars, *&c.* The Face of the Moon, with reſpect to the Sun and the Earth, are continually changing: So changes Day and Night, Seaſons of the Year, of the Weather, ſtormy, calm, wet, dry, cold, hot, *&c.* which changes the Appearances in the Firmament, or Circumference in Degrees of Light or Darkneſs; in the Colours of the Heavens; in the Clouds, or the Colours of them. This is reclaim'd in other Words, *Mal.* iii. 6, *I am Jehovah; I change*

change not; therefore ye Sons of Jacob are not conſum'd. Pſal. cii. 25, *And the Names are the Work of thy Hands; they ſhall periſh, but thou ſhalt endure: Yea, all of them ſhall wax old, like a Garment: As a Veſture ſhalt thou change them, and they ſhall be changed: But thou art the ſame, and thy Years ſhall have no End.* 1 *Epiſt.* of *James*, i. 17, *With whom is no Variableneſs, neither Shadow of Turning.* And they are charg'd with having changeable *Elohim*, *Jud.* v. 8, *They choſe new Elohim; then was War in the Gates.* If conſider'd as acting upon other Things, it changes the Compoſition and Appearance of *Adamah*, vegetable Mould, into Sap, vegetable Juices, and thence into the ſeveral Parts of the Stems, Branches, Fruits, *&c.* of Vegetables; and ſome Parts of them into the Fluids and Bodies of Animals; and the Parts of many Species of each of them into the Bodies of Men; and changes all theſe Forms, and that of Man, for confiding in them, into their original Duſt. The ſtupid Notions of *Tranſmigration*, *Metamorphoſis*, and ſuch Stuff, were not in theſe Times dreamt of. Indeed, miſtaking what the Antients meant by this Deity, might lead the later Heathen into thoſe Notions. The natural

Changes are reclaim'd by this Word, *Job* xxxvi. 22, *Quis ſicut ipſe mutans.* *Pſal.* xlvi. 3, *Non timebimus in mutando terram*, & al. where, between *God* and Man, this Word is tranſlated *Rebellion.* The Changes in the Names themſelves, or in their Appearances, diminiſh not their Services to Man; but all are for his Benefit: Yet as the Heathens had no Revelation, nor other Pretence of knowing Things to come; or whether their Deities were pleas'd or diſpleas'd with their Actions or Undertakings; but by thoſe who pretended to obſerve the Changes in the Heavens, of which they had abundance, call'd by ſeveral Names: Whether they had gone any Length then in what has been ſince call'd *judiciary Aſtrology*, or only in obſerving the Colours or Clouds, which changed irregularly, or, as they thought, voluntarily, with Deſign to expreſs and determine the Fate of Things, is uncertain. It appears *Iſa.* xlvii. 13, החזים בכוכנים they had *Seers* of Viſions, of Secrets in the Stars: So *Deut.* xviii. 14, & *al.* they had מעוננים Obſervers, or Prognoſticators, from the Clouds: But it ſeems they expected this Deity ſhould, upon their Interceſſion, exhibit ſuch Appearances as ſhould be favourable to them.

I am

I am inclin'd to this, becauſe נמר a *Panther* is the Emblem, with a party-colour'd, or ſpotted Skin; and I think they wore party-colour'd Robes: And they had ſome Repreſentation mention'd *Ezek.* xvi. 16, *Excelſa maculoſa.* LXX, *Idola conſuta.* The Inſtrument forbid to be us'd upon the Head of a *Nazarite*, is call'd by this Name, render'd *Novacula*, which was in Oppoſition to ſome Cuſtom of the Heathen in ſhaving ſome Part of their Heads; perhaps into ſome Figures: *C.* under this includes ſowing their Ground with various Sorts of Seeds, *&c.*

בית לבאות

EXplain'd in the ſecond Part of *M. P. p.* 369. It expreſſes the Giver of Intelligence by Signs, and ſo the Knowledge of Things to come. Some of the Claims are alſo inſerted: I ſhall add *Deut.* xiii. 1, *If there ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder; and the Sign or the Wonder come to paſs whereof he ſpake unto thee, ſaying, Let us go after other Elohim (which thou haſt not known) and let us ſerve them: Thou ſhalt not hearken unto*

unto the Words of that Prophet, or that Dreamer of Dreams; for Jehovah your Elohim proveth you, to know whether you love Jehovah your Elohim —— And that Prophet, or that Dreamer of Dreams, ſhall be put to Death. —— *Ib.* xviii. 10, *There ſhall not be found among you —— or that uſeth Divination, or an Obſerver of Times,* or &c. *Pſal.* cv. 27, *They ſhewed his Signs among them, and Wonders in the Land of Ham*; all the Particulars are enumerated. *Iſa.* vii. 11, *Aſk thee a Sign of Jehovah thy Elohim: Aſk it either in the Depth, or in the Height above. Ib.* xxxviii. 7, *And this ſhall be a Sign unto thee —— I will bring again the Shadow of the Degrees, which is gone down in the Light-Dial of Ahaz, ten Degrees backward:* So the Light return'd ten Degrees. *Ib.* xli. 22, *Let them bring forth, and ſhew us what ſhall happen,* &c. *Ib.* xliv. 25, *That fruſtrateth the Tokens of the Liars, and maketh Diviners mad. Ib.* xlvii. 12, *Stand now with thine Inchantments, and with the Multitude of thy Sorceries —— Let now the Aſtrologers, the Star-gazers, the monthly Prognoſticators, ſtand up and ſave thee. Dan.* iv. 2, *I thought it good to ſhew the Signs and Wonders that the moſt high God hath wrought toward me,* &c.

Pſal.

Pſal. lxxiv. 9, *We ſee not our Signs; there is no more any Prophet, neither is there among us any that knoweth how long.*

נבו

MEntion'd *Iſa.* xlvi. 1. An Object which the *Babylonians* worſhip'd. The Word expreſſes to ſhew or reveal Things ſecret, by being paſt unknown or forgotten, or Things or Actions yet to come, is what we call Prophecy; ſo the Giver of Power to prophecy, no doubt the ſame to which they gave all their other Attributes. The Denuntiations againſt thoſe who pretended to prophecy by theſe Powers are many. And every true Prophet, every Prophecy, every miraculous Sign, and every Completion, is not only a reclaiming, but an Evidence of the Poſſeſſion and Ability of communicating this Power. Several Places, a King, and ſeveral Perſons bore this Name; and one greater than all was to bear this Office, *Deut.* xviii. 18, *I will raiſe them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth. And he ſhall ſpeak unto them all that I ſhall command him.*

And

And it ſhall come to paſs, that whoſoever will not hearken unto my Words which he ſhall ſpeak in my Name, I will require it of him.

אלהי נבחז

MEntion'd 2 *Reg.* xvii. 31. The *Elohim* of the *Avites*; compound of נבא to ſhew and חזה Viſion of Repreſentations of ſecret Things, paſt or to come; ſo the Agents with Power, to repreſent to the Eyes of the Body or Mind Appearances or Ideas of Things paſt or to come. This Crime was to be puniſh'd with Death, *Deut.* xviii. 20, *But the Prophet — that ſhall ſpeak in the Name of other Elohim, even that Prophet ſhall die.* One of the Methods *God* took to reveal Things was by Viſion. 1 *Sam.* iii. 1, *The Word of Jehovah was precious in thoſe Days, there was no open Viſion. Prov.* xxix. 8, *Where there is no Viſion the People periſh.* Theſe Names which had been us'd in *Chaldea*, were not us'd by the *Canaanites* or *Iſraelites.* But they had Prophets to theſe *Elohim* under other Names, 1 *Reg.* xviii. 19, *The Prophets of Baal four Hundred and Fifty, and the Prophets of the Groves*

Groves (Bleſſer) *four Hundred. Jer.* ii. 8. xxiii. 13, *And the Prophets propheſied in Baal.* The Deſtruction of theſe was predicted, and evidently accompliſh'd by *Chriſt. Zach.* xiii. 2, *And it ſhall come to paſs in that Day —— and alſo I will cauſe the Prophets and the unclean Spirit to paſs out of the Land.* They had various Methods of diſcovering Things to come, or to prophecy, as Viſions from the Stars, Diſcoveries by Obſervations from the Clouds, already mention'd in expreſs Words, and others mention'd by the Names of the Perſons employ'd. But the Tranſlations do not determine the Manner, and 'tis out of my way to explain them here. Mention'd *Deut.* xviii. 10, *Non inveniatur in te* —— קסם קסמים *divinans Divinationes,* מעונן *Præſtigiator,* & מנחש *augur,* & מכשף *maleficus,* & חבר חבר *Jungens junctionem,* & שאל אוב *Interrogans Pythonem,* & ודעני *ſciolus,* & דרש אל־המתים *Quærens a mortuis. Exod.* vii. 11, *Et vocavit etiam Parhoh ad* חכמים *ſapientes,* & *ad* מכשפים *præſtigiatores,* & *fecerunt etiam ipſi* חרטמי *Genethliaci Ægypti in* להטיהם *incantationibus ſuis ſic. Jer.* xxvii. 9, *Et vos ne audiatis ad* —— חלמתיכם *ſomnia veſtra. Dan.* iv. 4, *Et tunc ingredientes Genethliaci,* אשפיא *Sophi*

Sophi, כשדים *Chaſdim*, & גזריא *Divini & ſomnium.* There are other Precepts againſt theſe, as *Levit.* xix. 26. *Mich.* v. 12. And theſe Things were practiſed, 2 *Reg.* xxi. 6. 2 *Par.* xxxiii. 6. *& al.* Though I intend not to meddle here with any Thing but the Heavens, yet as there is one Expreſſion which has been taken for enquiring of the Souls of dead Men, and ſeems to be ſtrengthen'd by *God*'s permitting the Woman to ſhew a Repreſentation of *Samuel*, yet that may be only a reproaching Expreſſion upon thoſe who enquired of the Heavens or Names who are dead, and never had any Life or Knowledge in them. Who they enquir'd of is often mention'd, *Deut.* xii. 13, *Ne forte quæras*, of their *Elohim.* 2 *Reg.* i. 2, *Ite inquirite in Baal-zebub.* 2 *Par.* xvii. 3, *Et non quæſivit Behalim. Ib.* xxv. 15, *Ut quid quæſiſti Elohim populi.* ℣ 20, *Quia quæſierunt Elohim Edom. Iſa.* xix. 3, *Et quærent ad vana. Amos* v. 5, *Et ne quæratis Bethel. Iſa.* viii. 19, *Quærite ad Pythones & ad ſciolos garrientes & ſuſurrantes; nonne Populus ad their Elohim. requiret pro vivis ad mortuos?* There are the ſame Ridicules upon theſe Pretenders to prophecy, as there is upon their *Elohim*, under שמים & שמש, *&c.* And this alſo

alſo ſhews what their *Elohim* were. *Mich.* iii. 6, *Propterea nox vobis ex viſione, & obtenebraſcet vobis ex divinatione & occumbet the Light of the Sun, ſuper Prophetas, & nigreſcet ſuper eos dies, & pudore afficientur videntes, & erubeſcent divini, & operient ſuper Myſtacem univerſi ipſi, quia non reſponſum Elohim.*

אלהים תרפים

MEntion'd firſt, *Gen.* xxxi. 19, *Et al.* The Word ſignifies Images, which could reveal future Events. As the Anſwers in the Tabernacle, or. *S. S.* in the Tabernacle and firſt Temple, came from the *Cherubim*, which were Images of the *Elohim*, and theſe were the *Elohim* of *Laban. Coc. p.* 983 -- *Jud.* xvii. 5, *Et fecit amiculum & imagines. Credo Cherubinos fuiſſe* —— *Hoſ.* iii. 4, *Sine amiculo ſacerdotali ſive a Moſe inſtituto ſive per* κακοζηλίαν *facto, & imaginibus quales Cherubinorum. Ezek.* xxi. 21, *vel* 26, *interrogavit imagines. Deos in imaginibus cultos.* Where you find the *Jews* forge a Number of Stories about any Word, you may be ſure there is ſomething of Moment contain'd in it, which they endeavour

deavour to hide: Among them they have told us one, which happens to be true, and for which I thank them, *B. C. p.* 2660, *Elias addit* בית התורפה *etiam vocari templa eccleſias, ſacella gentilium Idololatrarum, ſub quibus Chriſtianorum templa intelligunt.* Becauſe the Myſteries of all Believers in *Chriſt*, of thoſe who were *Jews*, as well as of *Chriſtians*, are contain'd in them; and even the Heathen for a long Time us'd, though they abus'd them. When theſe were repreſented by *God*, as *Gen.* iii. 24. *Ezek.* x. *&c.* And when they were ſet up by his Appointment, *Exod.* xxv. *&c.* and 1 *Reg.* vi. *&c.* they were call'd *Cherubim*; but at the Time when theſe appear'd not, or the original Images in the Temple were deſtroy'd, they were call'd *Hoſ.* iii. 4, *Teraphim.* As it was propheſied, that *inter al.* they were to be without *Teraphim*, which was one of the five Things, they ſay, they wanted in the ſecond Temple, and for want of thoſe Things they had no Anſwers; mention'd *Sheringham Codex Joma, p.* 102, *Arca propitiatorii, Cherubini, Ignis cœlitus demiſſus, præſentia ſpiritus ſancti, Urim & Thummim.* If this be true, there was nothing in the *S. S.* and the Prieſt could not have perform'd

form'd his Service enjoin'd, *Levit.* xvi. 14, *&c.* And rending the Veil would have ſhew'd an empty Place. But 'tis more likely, that they repreſented every Thing they could in the ſecond Temple, Veſtments, *&c.* But if they made Figures of the Cherubim, Ephod, *&c.* the Figures were not Teraphim, did not come up to what the Word expreſſes. They had no Anſwers from them, nor from the Ephod, or, *&c.* And after *Chriſt*'s Reſurrection, Aſcenſion, Miſſion of the *Holy Ghoſt*, &c. theſe were uſeleſs, either to exhibit the *Trinity* or give Anſwers. When the ſame Similitudes were ſet up for the ſame End in a private Family in Imitation of the Cherubim, where perhaps their Religion was mixed, as *Gen.* xxxi. 19, or among other Emblems, in Imitation of thoſe in the Tabernacle, as *Jud.* xvii. 5, xviii. 14, 17, 18, 20, or perhaps in falſe Worſhip, and out of the Temple, as 1 *Sam.* xv. 23. *Ib.* xix. 13. For 'tis a Doubt with me, whether *Saul*'s Family were not perverted, ſo that *Micah* might have procur'd ſuch Images, and perhaps to enquire about *David.* So 2 *Reg.* xxiii. 24. *Ezek.* xxi. 21, and *Zach.* x. 2, in Diſtinction to thoſe ſet up in the Tabernacle or firſt Temple, I think they were

call'd Teraphim, and as true Anſwers were given in the Tabernacle and the firſt Temple: So *Zach.* x. 2, falſe Anſwers were, or were pretended to be given by thoſe us'd in falſe Worſhip.

בית עזמות

MEntion'd 2 *Eſd.* vii. 28. If it be compounded of עז Strength and זמם the Exerciſe of the Faculty of the Mind or Imagination, it belongs to this Claſs; and as *Elohim*, the Giver of Strength to exerciſe the Faculty of the Mind. The Word is us'd in a good Senſe for *Jehovah*, and for thoſe whoſe Minds were directed by Revelation; and in the worſt of Senſes, for thoſe whoſe Minds were not directed by Revelation, but left to Imaginations; ſo that the Conſequences of Imagining are, as it were, comprehended in this Word: And as thoſe who worſhipp'd theſe *Elohim* were not guided by Revelation, but Imagination, theſe are thoſe who they ſuppos'd gave Strength to the Imagination, 'tis likely, aſleep as well as waking; and perhaps theſe *Elohim* have had as many Votaries under this Attribute, as any other. I ſhall ſhew the Conſtruction

ction of the Word, in a few of many Inſtances, for *Jehovah Elohim*, *Job* xlii. 2, *Et non prohibebitur a te cogitatio. Jer.* iv. 28, *I have purpos'd it. Ib.* xxiii. 20, xxx. 24, *'till he have perform'd the Thoughts* (Intents) *of his Heart. Zach* i. 6, viii. 14, 15, *Like as the Lord of Hoſts thought to do unto us.* So to Studiers of Revelation, *Prov.* i. 3, *To the young Man Knowledge and Diſcretion. Ib.* iii. 21, *Cuſtodi eſſentiam & cogitationem. Ib.* viii 12, *Et ſcientiam cogitationum (S. cogitationem bonam) inveniam.* So in thoſe who departed from Revelation, *Gen.* xi 6, *And now nothing will be reſtrain'd from them which they have imagin'd to do. Levit.* xix. 29, *And the Land became full of Wickedneſs. Job* xxxi. 11, *For this is an heinous Crime. Pſal.* xxxvii. 7, *In virum facientem verſutias. Pſal.* cxxxix. 20, *Qui dicent te in nefas. Prov.* x. 23, *It is as Sport to a Fool, to do Miſchief. Ib.* xii. 2, *But a Man of wicked Devices will he condemn. Ib.* xiv. 17, *A Man of wicked Devices is hated. Ib.* xxiv. viii. *He that deviſeth to do Evil, ſhall be call'd a miſchievous Perſon. The Thought of Fooliſhneſs is Sin. Jer.* xi. 15, *She hath wrought Lewdneſs with many. Ib.* xiii. 27, *Fœditas fornicationis tuæ. Ezek.* xvi. 58, *Thou haſt born thy*

Lewdneſs. *Ib.* xxiii. 21, *The Lewdneſs of thy Youth.* ℣ 44, *As they go in unto a Woman that playeth the Harlot, ſo went they in unto Aholah and Aholibah, the lewd Women.* ℣ 48, *Thus will I cauſe Lewdneſs to ceaſe.* ℣ 49, *And they ſhall recompence your Lewdneſs upon you, and ye ſhall bear the Sins of your Idols.* Theſe, with the *Adjuncts*, and many more ſuch, are the Words us'd for this Word, when it is us'd for the Actions of the Minds of Men who acted as thoſe who call themſelves *Free Thinkers*, that is, who thought or imagin'd without the Guide of Revelation. I would not leave Room to have it ſaid, that I intended to decry the Uſe of the Faculty of the Mind; but the uſing it about Things reveal'd before we uſe it in ſearching the Original, till we are ſatisfied we underſtand the Revelation; or even then againſt, or in Oppoſition to, what is reveal'd in it: Which is no more than allowing that the *Elohim* can reaſon and underſtand, and dictate to Writers, better than we can. If this Word be compounded of עז Strength and מות Death, it belongs to a Claſs below.

בית בראי
בית בראי

THE firſt mention'd *Jud.* vii. 24; the ſecond 1 *Par.* iv. 31; explain'd in the ſecond Part of *M. P. p.* 509. The Word בראי expreſſes the Act of Creation. I doubt the Heathens us'd no Word in their Worſhip in that Senſe: I think they meant no further, than from Atoms to form Vegetables, or Bodies, or ſupply thoſe form'd. Their *Elohim*, the Names, and every Thing they form'd, are claim'd by Creation, *Gen.* i. 1, *In the Beginning the Elohim created the Names and the Earth.* I have hinted in another Manner, in the ſecond Part of *M. P. p.* 2, as the Names and the Earth were only nam'd in the general Creation, ℣ 21, Whales, and every Thing which was form'd out of Matter, in the Water, are ſaid to be created: But as the Earth was nam'd, Vegetables and Creatures which were brought out of the Earth, needed not be ſaid to be created, but form'd. And as Man was form'd of *Adamah*, a Species of Matter not nam'd before, ℣ 27, ſo the *Elohim* created Man in his own Image, *In the*

Image of the Elohim created he him (this was ſomething beſides Male and Female created then) *Male and Female created he them.* For want of diſtinguiſhing between *Creation* and *Formation*, they have made *Adam* of two Sexes: *Adam* only was form'd when there was a general Deſcription of the Creation of *Adamah*: *Eve* was created when *Adam* and all other Matter was created; ſo comprehended in the particular Deſcription of the Matter they were made of: But *Eve* was not form'd, further than a Rib, when *Adam* was formed; and afterwards *God*, as it is expreſs'd, built up the Rib for her: So *Iſa.* xliii. 7, *For I have created him for my Glory: I have form'd him; yea, I have made him.*

בית מעון
בעל מעון
בית בעל מעון

THE firſt is mention'd *Jer.* xlviii. 23; the ſecond *Numb.* xxxii. 38; *Ezek.* xxv. 9; the third *Joſ.* xiii. 17. The Word expreſſes *Habitation*, a *Bed-Chamber*; but is us'd here, and *Exod.* xxi. 10, *Numb.* v. 31, without the מ, for Converſation

ſation between Man and Woman. I have ſuppos'd in the Introduction to *M.—ſine P. p.* 179, that as the Deſire of this perverted Man to ſpiritual Adultery, עין became a Root for Iniquity: So *Pſal.* li. 7, *Ecce in Iniquitate formatus ſum.* This is us'd in a ſpiritual Senſe, *Pſal.* xc. 1, *Jehovah, thou haſt been our Meon.* It is alſo us'd for ſpiritual Adultery, *Exod.* xx. 5, xxxiv. 7; *Numb.* xiv. 18; *Deut.* v. 9; *Jer.* xxxii. 18, *Viſiting the Iniquity of the Fathers upon the Children* (only this taints the Blood.) *Joſ.* xxii. 17, *An parum nobis perverſitas Pehor. Job* xxxi. 28, *Etiam hoc Iniquitas judicata. Jer.* xxxi. 34, *Quia propitiabor Iniquitati eorum.* Beſides the vitiated Inſtincts of Man, as they attributed the Powers in this Action to their Gods and Goddeſſes, they imagin'd that this Action was acceptable to them: That every Woman was once to proſtitute herſelf at their Temples. Nay, lower down, the Poets, to Appearance, make their Gods and Goddeſſes play ſuch Tricks themſelves. Hence the Seventh *Command*, *Exod.* xx. 14, *Thou ſhalt not commit Adultery:* And hence the ſtrict Laws about Matrimony, and many other Claims, under this and many other Words. Dr. *Cumberland*, in his *Sanchon. p.* 66, *& ſeq.* la-

bours to prove, that this was *Peor:* Indeed there is not much Difference. As this is the Power which enables Creatures to act, only this is the Cauſe, and the other the Effect; and he and all our Chronologers have made this *Menes* (tho' I think they miſtake it for מני) who they make a Man, and Father of their imagin'd Race of Men, who were Kings in *Ægypt.* Indeed, all their Race were Kings, but no more Men than either of theſe were. As this is the Power which enables Brutes to couple, they ſay, if the Breath of a Dog which is coupled with a Bitch, and which perhaps couple the ſtrongſieſt of any two Creatures, be ſtopp'd a Moment, he is immediately loos'd.

מפלצת

MEntion'd 1 *Reg.* xv. 13. 2 *Par.* xv. 16, from פלץ which ſignifies the Action of Concuſſion, Convulſion, Trembling, and with the מ is an Image with that Inſtrument, which when us'd, moves in that Manner, and ſometimes leaves the Effect of Trembling upon the other Parts. As Fear, an Action of the Mind,

Mind, has the laſt nam'd Effect upon the Body, Fear is expreſs'd by the ſame Word, but has no Relation to this other than by the ſame Idea accidentally. The Word דפח, which ſignifies *Pavor*, is us'd this way, *Job* xl. 12 or 17, *Nervi verendorum ejus ramificati erunt.* 1 *Reg.* xv. 13, the King's Mother was degraded from her Royal Dignity for ſetting up this. I have hinted in the Introduction to *M—ſine P. p.* 179, why theſe Parts this and the next were made the Emblems of theſe Powers, and worſhip'd. This was continued downward, *Bochart. Canaan. p.* 577, *Erat autem ad Siciliæ Naxum Veneris fanum in littore in quo magna pudenda dedicata:* So Priapus, &c. The Claims cannot be under theſe Words, but there are vaſt Numbers under others, *Deut.* xxviii. 15, *But —— if thou wilt not hearken unto the Voice of Jehovah thy Elohim.* ℣ 41, *Thou ſhalt beget Sons and Daughters, but thou ſhalt not enjoy them, for they ſhall go into Captivity.* A Liar ſhould have a ſtrong Memory, and Liars ſhould act in concert: They have conſtrued אשרה, which is in *Hebr.* Felicity, or being bleſſed, a Grove, and *C. Selden. de diis Syr. Syn.* i. *c.* 5, from others, tells you, that אשרה was an Image of a Female Deity,

Deity, and that the Image of this was to gratify that every Day. Miſconſtruing her to ſignify a Grove, and other Miſconſtructions upon theſe Points have led the *Mahometans* to make this Enjoyment their Paradiſe here and hereafter.

כמז

MEntion'd *Exod.* xxxv. 22. & *al. M. Subligaculum ornamentum femorale auro, gemmiſque redimitum, al. muliebre ornamentum circa pudenda. Doct. Hebr. Typus loci vulvæ. B. C. ſic dicitur quaſi hic eſt locus Libidinis (ſcilic. per Notaricon) Schabbas Fol.* 64 1. Theſe *inter al.* were offer'd *Exod.* xxxv. 22. And alſo out of the Spoil taken from the *Midianites, Numb.* xxxi. 50. & *formam vulvæ.* Whether this have any Relation to κῶμος, mention'd *Rom.* xiii. 13. may be conſider'd.

בית פעור
בעל פעור

THE firſt mention'd *Joſ.* xiii. 20. The ſecond *Numb.* xxv. 3. *&c.* This was the *Elohim* of the *Moabites.* The Word

Word ſignifies to open, ſo the Agent with Power, which could open. Though it has no Relation to any particular Thing or Part, I think they underſtood it of the Womb in Cure of Sterility, *Kirch. Obel. p.* 531. *Hebræi Baalphegor colebant ad Sterilitatem avertendam* (ſo were theſe Signals *al. Phylacteries*) *B. C. p.* 2531. *Seraphim Angeli peculiares. In Targum quatuor Claves ſunt in manu Dei quas nulli tradidit— neque Angelo neque Seraphico Angelo, Gen.* xiii. ℣ 22. *T. H.* The *Jews* knew what they mean'd by שרף, that Heat was the great Aſſiſtant in Procreation, and that the Heathens had Temples to it for both Sexes: But they alſo knew, that God had not given Power to theſe his Governours, Angels, Agents, to open the Wombs of Barren Women. I think they included in this Attribute, the Opening of the Womb in bringing forth, which is a more general Attribute, and which, as it is viſible, ſeems almoſt as ſurpriſing as the other. And this Part of the Attribute ought to be placed lower down. The Caſe is ſet forth *Hoſ.* ix. 10. *But they went to Baal-Peor, and ſeparated themſelves unto that Shame,* —℣ 11, *As for Ephraim, their Glory*

Glory ſhall fly away like a Bird; from the Birth, and from the Womb, and from the Conception. — ℣ 12, *Though they bring up their Children, I will bereave them.* — ℣ 13, *Ephraim ſhall bring forth his Children to the Murderers.* — ℣ 14, *Give them a miſcarrying Womb, and dry Breaſts.* — ℣. 16. *Yea, though they bring forth, yet will I ſlay even the beloved Fruit of their Womb.* *Ezek.* xx. 26. *They cauſed to paſs through Fire all that openeth the Womb.* The Claims in each are many; in the firſt, *Gen.* xx. 17, 18. *And God healed Abimelech, and his Wife, and his Maid Servants, and they bare Children; for Jehovah had faſt cloſed up all the Wombs of the Houſe of Abimelech.* 1 *Sam.* i. 5,6. *But Jehovah had ſhut up her (Hannah's) Womb.* *Gen.* xxix. 31. *And when Jehovah ſaw that Leah was hated, he opened her Womb: but Rachel was barren.* *Ib.* xxx. 22. *And the Elohim remembred Rachael, and the Elohim hearkened to her, and opened her Womb.* 1 *Sam.* i. 19. *And Elkanah knew Hannah his Wife, and Jehovah remembred her — after Hannah had conceived that ſhe bare a Son.* 1 *Sam.* ii. 5. *So that the barren hath born ſeven.* *Pſa.* cxiii. 9. *Maketh the barren Woman — a joyful Mother of Children.* *Gen.* xlix. 25.

Bleſſings of the Breaſt, and of the Womb: Exod. xxiii. 26. *There ſhall nothing caſt their Young, nor be barren in the Land.* In the latter Senſe, under the Word פטר *Exod.* xiii. 12. xxxiv. 19. *Numb.* xviii. 15. *Thou ſhall ſet apart unto Jehovah all that openeth the Matrix, and every Firſtling that cometh of a Beaſt which thou haſt, the Males ſhall be the Lord's. And every Firſtling of an Aſs thou ſhalt redeem with a Lamb ; — and all the Firſt-born of Man amongſt thy Children, thou ſhalt redeem. Numb.* iii. 12. viii. 16. The Levites were taken in Exchange for the Firſt-born. *Numb.* xviii. 17. *Deut.* xv. 19. Firſtlings of clean Beaſts to be ſacrificed. *Levit.* xii. each Woman after Delivery to acknowledge this by Sacrifice, *&c. Iſa.* xlvi. 3, *Which are born by me from the Belly which are carryed from the Womb.* This ſhews why the Firſt-born in *Ægypt*, rather than others, were cut off.

בית הרן

MEntioned *Numb.* xxxii. 36. from הרה to conceive, Conception ; ſo the Agent with Powers, which gives Conception, and the Power of giving Life to the *Fœtus*, which

which the Air does not only to that of Man, but of Beaſt, Fowl, Inſect, Fiſh &c. To ſome call'd Viviparous in the Womb, and gives them Food by the Breaſts of the Parents; to ſome call'd Oviparous or in the Egg, whether where the Parents attend the Egg, and give the Young Food by their Mouths, or at Peril of their Lives carry them to proper Places and cover them, where the Air will hatch them, and where there will be Food for the Young, or leave them cover'd or naked for the Air to hatch without Defence or Proviſion, as *Job* xxxix. 14. This Power is reclaim'd, and this Bleſſing granted to ſuperannuated, and to thoſe which were barren, *Gen.* xi. 30, *But Sarai was barren, ſhe had no Child. Gen.* xxi. 1, *And Jehovah viſited Sarah as he had ſaid, and Jehovah did unto Sarah as he had ſpoken, and Sarah conceived and bare Abraham a Son in his old Age, at the ſet Time of which the Elohim had ſpoken unto him. Jud.* xiii. 12, *And his Wife was barren and bare not; And the Angel of the Lord appear'd unto the Woman, and ſaid unto her, behold now thou art barren and beareſt not, but thou ſhalt conceive and bear a Son.* ℣ 24. *And the Woman bare a Son. Ruth* iv. 13, *Jehovah gave her Conception, and ſhe bare a Son.* But moſt eminently,

Iſa.

Iſa. vii. 14, *Ecce virgo prægnans.* And by many other Words. The Heathens under ſeveral Attributes aſcribed Generation, Conception, Production, Nouriſhment, *&c.* to this Machine, and the Powers in it, which operate to theſe and other Ends, and call'd them Father, Mother, *&c. Jer.* ii. 27. *Saying to a Stock* (the Repreſentation of the Power) *thou art my Father, and to a Stone, thou haſt brought me forth.* The *Jews* were directed to make no ſuch Acknowledgments, thoſe were due to the *Jehovah Elohim*, and all ſecondary Honour upon thoſe Accounts he transfer'd to each of their reſpective Fathers and Mothers, and the Children were to pay it to them, and upon Neglect or Refuſal, he gave their Parents Power to diſinherit, *&c.* and paying it to the others, was a Breach of the Purification, and a Forfeiture of the Land. Hence the fifth *Command, Exod.* xx. 12, *Honour thy Father and thy Mother, that thy Days may be long in the Land, which Jehovah thy Elohim giveth thee.*

As many have aſſerted that the Antients meant by עשתרת at *p.* 46, and by אשרה, at *p.* 48. What the later Heathens did by their terreſtrial *Venus*, thoſe who

who are of that Opinion may inſert them here.

כיון

MEntion'd *Amos* v. 26, and *Acts* vii. 43, render'd ῥεμφὰν from כון to prepare the Parts, ſuit them to their proper Places, fix them which are to be fix'd, and have ſuch as are to be moveable, ready where they are to act or ſhall be wanted. This is one of the moſt comprehenſive Attributes, but loſt in the Tranſlation. *Jehovah Elohim* ſuperſedes this by ſhewing, that he created, form'd and made מכין a Machine of the Names (to which they gave this Attribute) to act according to Rules, and prepared all other Matter, which they at firſt or ſince have acted upon. The Proportion of Air for Fire, Light, Spirit, to each other to make it a Machine, and to act upon other Things, of Stone to ſupport this Shell, of Metals to Stone, of Water to terreſtrial Matter, of the ſeveral Sorts of vegetable and animal Matter, to reform and ſupply each Part of each, 1 *Par.* xvi. 30. *Pſal.* xcvi. 10, *Etiam firmabitur orbis, ne nutet. Jer.* x. 12, li. 15, *Stabiliens orbem in ſapientia ſua. Prov.* iii.

iii. 19. *Stabilivit Cælos in intelligentia ſua. Ib.* viii. 27, *In parando ipſum Cælos ibi Ego. Iſa.* xl. 12, *Et Cælos in palmo direxit. Prov.* xvi. 2, *Et dirigens Spiritus Jehovah. Iſa.* xl. 13, *Quis direxit Spiritum Domini. Pſa.* lxxiv. 16, *The Day is thine, the Night alſo is thine; thou haſt prepared the Inſtrument of Light, and the Light. Pſa.* viii. 4, *When I conſider thy Heavens, the Work of thy Fingers, the Moon, and the Stars, which thou haſt ordained. Pſa.* cxix. 90, *Firmaſti terram & ſtabit. Ib.* xxiv. 2, *For he hath founded it upon the Seas, and eſtabliſhed it upon the Floods. Ib.* civ. 5, *Fundavit Terram ſuper fulcimenta ejus. Ib.* lxxv. 4, *Ego direxi in Æquilibrio columnas ejus. Iſa.* xlv. 18, — *God himſelf that formed the Earth and made it, he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited. Pſal.* lxv. 7, *Firmans montes in Potentia ſua. Job.* xxviii. 25, *Et Aquas diſponat in menſura. When he made a Decree for the the Rain, and a Way for the Lightning of the Thunder, then did he ſee it and declare it, he prepared it, yea, and ſearched it out. Pſa.* cxlvii. 8, *Who covereth the Heaven with Clouds, who prepareth Rain for the Earth, who maketh Graſs to grow upon the Mountains. Ib.* lxv. 9, *Thou viſiteſt*

ſiteſt the Earth, and watereſt it: thou greatly inricheſt it with the River of God, which is full of Water: thou prepareſt them Corn, which thou haſt ſo provided for it. Ib. lxviii. 9, *Thou Elohim didſt ſend a plentiful Rain, whereby thou didſt confirm thine Inheritance when it was weary—— Thou, O Elohim, haſt prepared of thy Goodneſs for the Poor. Job.* xxxviii. 41, *Quis parabat Corvo venationem ejus?* But as this was an Object which they worſhipped in the Wilderneſs, where they ſaw nothing prepar'd, they ſay of God, *Pſa.* lxxviii. 20, *Can he give Bread alſo; can he provide Fleſh for his People* (which he did by Miracle) ℣ 24, *And had rained down Manna upon them to eat, and had given them of the Corn of the Names.* ℣ 27. *He rained Fleſh alſo upon them as Duſt, and feather'd Fowls like as the Sand of the Sea.* And as God claims the Actions of this Machine of the Names from its firſt Formation upon the Parts of this Syſtem, ſo in Relation to this Claſs, he alſo claims what they do in ſmall or Microcoſms, in forming Bodies in the Womb, in the ſame Senſe. *Deut.* xxxii. 6, *Is not he thy Father that hath bought thee? Hath not he made thee, and eſtabliſhed thee? Job.* xxxi. 15, *Did not he that made me*

in

in the Womb make him? And did not one faſhion us in the Womb? Pſa. cxix. 73, *Thy Hands hath made me and faſhioned me. Prov.* xxiv. 12, *Nonne dirigens corda ipſe intelliget.* So under other Words, *Job.* x. 8, *&c. Pſa.* cxxxix. 5, 14, *&c.* A City was call'd מכנה, a Man יכניה.

את־סכות מלככם
סכות בנות

MEntion'd, the firſt *Amos* v. 26, the ſecond 2 *Reg.* xvii. 30. Much has been ſaid about theſe; I can make nothing of the Firſt *Succoth* relating to or to be given by any Power, becauſe 'tis Plural and Fœminine, ſo will not agree with King: It can ſignify nothing but the Tabernacles of your King, that is, one to each Image which they carry'd, whereby they repreſented the Confines of the Heavens, as *C. p.* 2522. סכך *Ar. Aer pertingens ad Cœli confinia. Ipſum Cœlum*, and ſo belongs to מלך. Indeed, as the Heavens was their Object of Worſhip, it ſeems pretty plain by Hints from the Heathens, that theſe Tabernacles were Repreſentations of the Heavens or Names, and ſo were their Kings, *&c.* And 'tis

likely the hollow Image which they call *Moloch*, and in which they they tell us they burn'd their Firſt-born, was in Imitation of the Heavens. *Selden, de Diis Syris, p.* 78. — *Pauli Fagii fuit autem Moloch Imago concava habens ſeptem conclavia. Unum aperiebant ſimilæ offerendæ, aliud Turturibus, tertium Ovi, quartum Arieti, quintum Vitulo, ſextum Bovi; Qui verò volebat offerre filium, huic aperiebatur ſeptimum cubiculum; Et facies hujus Idoli erat ut facies Vituli. Manus planè diſpoſitæ ad recipiendum ab aſtantibus; &c. Saltabant interim quo Pueri in Idolo ſuccenſo igne cremabatur, percutientes Tympana, ne Pueri ejulatus audiretur. Habuit hæc ille ex libro Jalkut cujus autor R. Simeon. Sed ex ære conflatam imaginem eſſe ait R. Salomon ad Jer.* vii. *Vereor ut fidem ſuam liberent, qui ſeptem Molochi conclavium autores primi extiterint. Anne a Mithræ ſacris illa didicere? Mithræ n. ſeptem ſacræ erant portæ Planetarum numerum referentes, de queis Celſus apud Origenem, Lib.* V. *Viri item Fœminæ & Pueri ei mactabantur, uti eſt in Athanaſii vita apud Photion, Cod.* cclviii. 'Tis likely theſe Spheres were within one another, as they are in the Heavens, and in their Emblem the Onion explain'd; and this ſhews that

that *Tophet*, as I have explain'd it, was the Sphere of the Sun, in which they burn'd their Firſt-born. I need not repeat how ſtrong their Tradition was, that the Sacrifice of a Firſt-born ſhould redeem them, and that nothing leſs could have induced them to offer their moſt beloved Off-ſpring. If I make the ſecond *Succoth* the Tabernacles, and *Benoth* of the Daughters, 'twould be only a Suppoſition that they evaded expreſſing the Attribute which gives the Daughters what they wanted. If I make it the Coverers, Protectrices of the Daughters, it would anſwer the Emblem they give us, a Hen and Chickens; but that is an indeterminate Attribute. If it could be proved to be of the Signification of ſome which they put under the Root נסך, it would expreſs what the Daughters wanted. But if *Succoth* be Tabernacles in the Senſe aforeſaid, and בנות be from בנה to build, ſo Plural בנים Builders; or, as they expreſs'd the productive Powers Feminine, apply'd as it is to building Children; ſo the Agent with Powers which builds Children: 'Tis expreſſive. *R.* בנה *Buxt. Lex.* בן *Filius eſt qui ædificatus ſeu extructus eſt ex cohabitatione viri & mulieris. Tribuitur autem per*

metaphoram etiam brutis. Reclaimed *Gen.* ii. 22. *Et ædificavit Jehovah, Elohim, coſtam, quam ceperat de homine, in mulierem*; ſo by other Words for the Brutes. *Gen.* i. 20, 24. *Gen.* xvi. 2. *Ingredere nunc ad ancillam meam, forte ædificabor ab ea. Ib.* xxx. 3. *Et ædificabor etiam ego ex ea. Ruth.* iv. 11. *Det Jehovah mulierem venientem in domum tuam ſicut Rachel & ſicut Leah quæ ædificaverunt ambæ ipſæ domum Iſrael.* So *Deut.* xxv. 9. *Sic fiet viro qui non ædificaverit domum fratris ſui.* Whether the Tabernacles for which this Word is us'd in which the *Iſraelites* were ordered to dwell, or thoſe which were ſet up in the Temple had any Reference to theſe, may be conſider'd. It refers to that appointed for the Sabbath; becauſe the Buſineſs of that Day was to conſider the Formation of that Tabernacle, the Heavens.

Perhaps עצבים at *p.* 165, & צור at *p.* 173. if it be of a Root with יצר the Plaſmator, belong to this Claſs, and ought alſo to be inſerted here; and the latter Part of בית פעור at *p.* 218. belongs to this Place.

בית פלט

MEntion'd *Joſ.* xv. 26. The Word expreſſes to deliver out of Danger, out of the Womb, or, *&c.* In the latter Senſe, 'tis here the Deliverer out of the Womb. *Mich.* vi. 14, *And thou ſhalt take hold, but ſhalt not deliver: and that which thou deliver eſt I will give to the Sword.* So of Brutes, *Job* xxi. 10. *Their Cow calveth, and caſteth not her Calf.* As this the Word *Peor*, *&c.* are proper Attributes, but not proper Words for Birth; and as they had attributed this under proper Words, as above-cited, *Jer.* ii. 27. *Saying —— to a Stone* (the Emblem) *thou haſt brought me forth.* The Claims are under the Word ילד, *&c.* both for the Maſculine Act of begetting, and the Feminine Act of bringing forth. *Ezek.* xvi. 20, *Thou haſt taken thy Sons and thy Daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured: Is this of thy Whoredoms a ſmall Matter, that thou haſt ſlain my Children, and delivered them to cauſe them to paſs through the Fire for them, &c. Ib.* xxiii. 37, *That they have committed Adul-*

tery, and Blood is in their Hands, and with their Idols have they committed Adultery, and have alſo cauſed their Sons, whom they bare unto me, to paſs for them through the Fire to devour them. The Heavens, *&c.* are claimed by this Attri-tribute. *Gen.* ii. 4, *Theſe are the Generations of the Heavens, and of the Earth, when they were created: In the Day that Jehovah Elohim made the Earth and the Heavens.* So *Job.* xxxviii. 28, *Quis genuit ſtellas, rores ——. Et pruinam Cæli quis genuit (peperit) eam? Pſa.* xc. 2, *Before the Mountains were brought forth,* &c. *thou art Elohim.* In other Words he claims the firſt Productions; *Gen.* i. 11. *Let the Earth bring forth Graſs,* &c. ℣ 20. *And the Elohim ſaid, Let the Waters bring forth ——* ℣ 24.—*Let the Earth bring forth the living Creature,* &c.— And leaſt theſe Precepts ſhould be miſtaken, he ſays, ℣ 25. *and the Elohim made the Beaſt of the Earth after his Kind, and Cattel after their Kind, and every Thing that creepeth upon the Earth after his Kind. Cap.* ii. 19, *And out of the Ground Jehovah Elohim formed every Beaſt of the Field, and every Fowl of the Air. Pſa.* lxxi. 6, *Thou art he that took me out of my Mother's Bowels.* The Claims of Deliverance from Danger under

under this Attribute are many, and ſtrong, of which in its Place.

בעל המון

MEntion'd *Cant.* viii. 11. It expreſſes that in which there is a Multitude, and ſo which gives Power to, or makes to multiply in Number, to augment to a vaſt Quantity, and is the Agent with thoſe Powers which enables People, and other Animals, by Copulation, by ejecting the Milt upon or into the Spawn, or Eggs, to procreate, bring forth, hatch, *&c*, and ſo to multiply. God grants this to *Abraham*, *Gen.* xvii. 4, *Et eris in patrem multitudinis Gentium— quia Patrem multudinis Gentium dedi te.* So in other Words *Iſaac* to *Jacob*, *Gen.* xxii. 3, *And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be a Multitude* (an Aſſembly) *of People: And give thee the bleſſing of Abraham to thee*, &c. To the whole Race of Man by another Word, *Gen.* i. 28, *And the Elohim bleſſed them, and the Elohim ſaid unto them, Be fruitful, and multiply. Gen.* ix. 1, *And the Elohim bleſſed Noah and his Sons, and ſaid unto them, Be fruitful, and multiply.*

℣. 7, *And you, be ye fruitful, and multiply, and bring forth abundantly in the Earth, and multiply therein.* So to other Creatures; *Gen.* i. 22, *And the Elohim bleſſed them, ſaying, Be fruitful, and multiply, and fill the Waters in the Seas, and let Fowl multiply in the Earth:* This is repeated, and the Effects aſſerted in a vaſt Number of Places. So in Oppoſition to theſe Powers giving Abundance; as of Rain, 1 *Reg.* xviii. 41. *For there is a Sound of abundance of Rain.* 1 *Jer.* x. 133. li. 16, *When he uttereth his Voice there is a Multitude of Waters in the Heavens:* So of Voice, *Dan.* x. 6, *And the Voice of his Words is like the Voice of a Multitude.* So *Jehovah* ſhews himſelf Maſter, by defeating and deſtroying Multitudes of thoſe who did not attribute this to him, *Jud.* iv. 7, *And I will draw unto thee to the River Kiſhon Siſera—with his Chariots, and his Multitude, and I will deliver him into thy Hand.* 1 *Sam.* xiv. 16, *And behold the Multitude melted away, and they went on beating down one another.* 2 *Par.* xiv. 11, *And Aſa cried unto Jehovah his Elohim, and ſaid, Jehovah, it is nothing with thee to help, whether with many or with them that have no Power. Help us, O Jehovah, our Elohim, for we*

reſt on thee, and in thy Name we go againſt this Multitude. O Jehovah, thou art our Elohim, let not Man prevail againſt thee. So *Jehovah* ſmote the *Ethiopians* before *Aſa*, &c, 2 *Par.* xx. 2, *There cometh a great Multitude againſt thee.* ℣ 12, *We have no Might againſt this great Company.* ℣ 15, *Be not afraid nor diſmay'd by reaſon of this great Multitude, for the Battle is not yours, but the Elohim's.* ℣ 24, *They looked unto the Multitude, and behold they were dead Bodies fallen to the Earth, and none eſcap'd. Ib.* xxxii. 7, *Be ſtrong and courageous, be not afraid nor diſmay'd, for the King of Aſſyria, nor for all the Multitude that is with him, for there be mo with us than with him. With him is an Arm of Fleſh, with us is Jehovah our Elohim.* ℣ 21, *And Jehovah ſent an Angel, which cut off all the mighty Men of Valour, and the Leaders and Captains in the Camp of the King of Aſſyria: So he returned with Shame of Face to his own Land. Ezek.* xxxi. 2, *Speak unto Pharaoh King of Egypt, and to his Multitude.* ℣ 18, *Yet ſhalt thou be brought down—— This is Pharaoh and all his Multitude. Ib.* xxxii. 12, *By the Swords of the Mighty will I cauſe thy Multitude to fall. Ib.* xxxix. 11, *And there ſhall they bury Gog and all his Multitude,*

Multitude, and they ſhall call it the Valley of Hamon-Gog (of the Multitude of *Gog*) *Iſa.* xxix. 7, *And the Multitude of all the Nations that fight againſt Ariel—— ſhall be as a Dream of a Night Viſion,* &c.— *even ſo ſhall the Multitude of all the Nations be that fight againſt Mount Zion. Pſal.* lxv. 7, *Which ſtilleſt the Noiſe of the Seas, the Noiſe of their Waves, and the Tumult of the People. Jer.* v. 22, *Et tumultuabuntur fluctus ejus & non tranſibunt illud. Pſal.* xxxvii. 16, *Bonum paulum juſto præ copia impiorum magnorum.* There was a City and a Prince call'd by this Name.

בית גמול

MEntion'd *Jer.* xlviii. 23. The Word expreſſes to diſtribute, and ſo here the Agent and Power which diſtributes; when it relates to Children, they have conſtrued it to wean, becauſe when a Child is ſufficiently nurs'd, 'tis wean'd. But 'tis to diſtribute Milk or other Food to the Breaſts, and ſo to Children and other young Animals, of which the Camel, doubtleſs for ſome Excellence in that Way, is made an Emblem. Whether as they

they tell us, that Creature by once drinking, can in thoſe dry Deſarts ſupport itſelf in travelling ſeveral Days Journeys; the Female can alſo with once drinking ſuſtain its young with Milk for ſeveral Days, or how, may be conſider'd. So the Diſtributer of Water or Rain, and with it the vegetable Matter to Trees, Plants, Fruits, *&c.* for the Supply of thoſe Creatures which give Suck, and for thoſe which have not Breaſts. The infinite Wiſdom and Goodneſs of God in providing for, or by theſe Agents nurſing the young Creatures, which he by thoſe Agents brings forth, is not only comprehended under this Attribute, but the Duty of Parents to nurſe and provide for thoſe they bring forth. Breaſts are alſo made an Emblem of this Power, both in the material and ſpiritual Senſe, particularly in Canticles. This ſhews the Learning and Wiſdom of that Cardinal who caus'd the Breaſts and other Parts to be cut off the Statues, which were the only Things thoſe Statues were made to ſhew. This was miraculouſly reclaim'd in Vegetation, *Numb.* xvii. 18, *Et fecerat florere florem & tribuerat Amygdalas.* Naturally, *Iſa.* xviii. 5, *Et acerba uva matureſcens erit Flos.* So 'tis uſed for, and

reclaim'd for diſtributing and retributing of Good or Evil, Rewards or Puniſhments. *Jer.* li. 56, *Quia Deus retributionum Jehovah*, with many more. So under other Words in particulars or geneneral Terms, *Job* xxxviii. 39, *Wilt thou hunt the Prey for the Lion, or fill the Appetite of the young Lions —— who provideth for the Raven his Food when his young ones cry unto God. They wander for lack of Meat. Pſal* civ. 21, *The young Lions roar after their Prey, they ſeek their Meat from God. Pſal.* cxxxvii. 9, *He giveth to the Beaſt his Food, and to the young Ravens which cry. Job* xxxix. 1, *Knoweſt thou the Time when the wild Goats of the Rock bring forth, or canſt thou mark when the Hinds do calve —— Their young ones are in good liking, they grow up with Corn, they go forth and return not unto them. Pſal.* civ. 27. *Theſe wait all upon thee, that thou mayeſt give them their Meat in due Seaſon. That thou giveſt them they gather, thou openeſt thy Hand, they are filled with Good. Pſal.* cxlvii. 14, *He filleth thee with the fineſt of the Wheat.*

בעל

בעל חצר

MEntion'd 2 *Sam.* xiii. 23. The Word expreſſes ſomething which environs Air, or, *&c.* ſuch as Tubes in Plants, through which the Sap flows, ſo the Tubes in Man and other Animals, in which and through which their Nutriment, Blood, *&c.* paſs. The ſame Matter by the ſame Agent, and in ſomewhat like the ſame Manner. And the Attribute is the Agent which forms thoſe Tubes, and ſupplies or repairs them. The Emblem ſeems to be a Leek or a Scallion, whoſe Blades are moſt eminently ſo form'd, mention'd *Numb.* xi. 5. The Earth, under the Operation of theſe Agents which had been appointed Rulers, was order'd to do this by other Words, *Gen.* i. 11, *And the Elohim ſaid, let the Earth bring forth Graſs, the Herb yielding Seed,* &c. But leaſt this ſhould be miſtaken, *Ib.* ii. 4, *In the Day that Jehovah Elohim made— and every Plant of the Field before it was in the Earth, and every Herb before it grew.* This is claim'd by this Word, *Pſal.* cxlvii. 8, *Who covereth the Heavens with Clouds, who*

who prepareth Rain for the Earth, who maketh the Graſs to grow upon the Mountains. He giveth to the Beaſt his Food, &c. *Pſal.* civ. 14, *He cauſeth the Graſs* (Tubes Straw) *to grow for the Cattle, and Herb for the Service of Man, that he may bring forth Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oil to make his Face to ſhine, and Bread which ſtrengtheneth Man's Heart. Prov.* xxvii. 25, *Revelata eſt Herba,* (the Blades or Tubes) *Et apparuit germen, & collectæ ſunt Herbæ montium.* As the Matter of all Fruits are rais'd up through theſe Tubes, ſo the Agent and Manner is beautifully expreſs'd, *Deut.* xxxiii. 14, *And for the precious Fruits brought forth by Shemoſh* (the Light of the Sun) *and for the precious Things put forth (Heb.* thruſt forth) *by the Light of the Moons.* And by other Words, as *Deut.* xi. 15, *And I will ſend Graſs in thy Fields for thy Cattle, that thou mayeſt eat and be full.* If they broke the Terms of Purification, the Foundation of the Promiſes, *Ib.* xxix. 23, *That it is not ſown nor beareth, nor any Graſs groweth therein.* If they repented, *Ib.* xxx. 9, *And Jehovah thy Elohim will make thee plenteous,* &c. So in Famine, 1 *Reg.* xviii. 5, *Perad-*

Peradventure we may find Graſs to ſave the Horſes and Mules alive, that we leeſe not all the Beaſts. As a Defect of the Supply of Water or vegetable Matter, or too little Light, ſuffers the Fluids to ſtagnate, too much Light exhales the Fluids and dries, or too much Spirit compreſſes and bruiſes the Tubes in Man like thoſe in Graſs, and puts an End to Circulation of the Fluids in them: Man is frequently compar'd to Graſs, as *Pſal.* xc. 5, 6, *In the Morning they are like Graſs which groweth up. In the Morning it flouriſheth, and groweth up; in the Evening it is cut down and withereth. Ib.* ciii. 15, *As for Man his Days are as Graſs, as the Flower of the Field, ſo he flouriſheth. For the Wind paſſeth over it, and it is gone, and the Place thereof ſhall know it no more. Ib.* cxxix 6, *Let them be as Graſs upon the Houſe Tops, which withereth afore it groweth up,* &c. *Iſa.* xxxvii. 27, *They were as the Graſs of the Field, as the green Herb, as the Graſs on the Houſe Tops, and as Corn blaſted, before it be grown up. Ib.* xl. 6, *All Fleſh is Graſs* (Tubes) *and all the Goodlineſs thereof is as the Flower of the Field; the Graſs withereth, the Flower fadeth, becauſe the Spirit of Jehovah bloweth upon it. Surely*

the People is Graſs. The Graſs withereth, the Flower fadeth, but the Word of our Elohim ſhall ſtand for ever. Ib. li. 12, *And as the Son of Man, which ſhall be made as Graſs.* In a ſpiritual Senſe, *Iſa.* xxxv. 7, *In the Habitation of Dragons, where each lay, ſhall be Graſs with Reeds and Ruſhes.* By another Word, 2 *Sam.* xxiii. 4, *And he ſhall be as the Light of the Morning, when the Shemoſh riſeth, even a Morning without Clouds, as the tender Graſs ſpringing out of the Earth, by clear ſhining after Rain.* The ſame Compariſons are made under עשב an Herb. Though this ſeems to be a minute Operation, becauſe each Tube or many of them are infinitely ſmall and ſtrait; when conſider'd, 'tis the moſt wonderful, upon which Circulation and all Sorts of Motion in Animals depend, and when underſtood, the moſt ſimple. This Word, with a double ע is us'd for Pipes, Tubes of Silver, or, *&c.* render'd Trumpets, upon which the *Jews* were commanded to ſound when they went to War, and at their Feſtivals; and the Succeſs of the War, and the Acceptation of their Sacrifices, ſeem to depend upon this Service: *Numb.* x. 9, *And if ye go to War in your Land againſt the Enemy that oppreſſeth*

you

you, then ye ſhall blow an Alarm with the Trumpets, and ye ſhall be remember'd before Jehovah your Elohim, and ye ſhall be ſaved from your Enemies. Alſo in the Day of your Gladneſs, and in your ſolemn Days—— ye ſhall blow with the Trumpets over your Burnt-Offerings, and over the Sacrifices of your Peace-Offerings, that they may be to you for a Memorial before your Elohim. The Heathens tell us, they perform'd this Service upon the Straws, Tubes of Vegetables. And the *Chaldean Jews* under the Root אבב, tell us, that their Wind Inſtruments were in Imitation of the Tubes of Vegetables. Whether this was an original Service for acknowledging the forming of theſe Tubes, which conſtitute a great Part of the Subſtance of each Vegetable and Animal, or had been ſet up by the Deſerters, I think 'tis reclaim'd or claim'd by appointing this Service of ſounding in Pipes. This Word is alſo us'd for Villages, Dwellings, Courts, *&c.* which were environ'd with Walls, or, *&c.* 'Tis frequently us'd for the Courts of the Tabernacle and of the Temple, whether the Services there were in Claim of this Power may be conſider'd. There are one Kingdom, (which *Joſ.* xi. 10, is ſaid to have been the Head

of all thoſe Kingdoms) and many Places and Perſons call'd by this Name, ſome with Additions, and two *Ezek.* xlvii. 16. חצר התיכון. *Ib.* xlviii. 1. חצר עינון, which I think were Tubes for the Obſervation of this Machine and the Clouds.

שדים

MEntion'd *Deut.* xxxii. 17. *Pſal.* cvi. 37. explain'd in *M—ſine P. p.* 137. The Agents which force the vegetable Matter out of the Fields of the Earth, the Breaſts into Fruits, *&c.* for Food from the Emblem, the Breaſts of a Creature, which gives Food to its young. So in a ſpiritual Senſe, *Cant.* viii. 10, *My Breaſts like Towers.* They had Fields dedicated, call'd *Iſa.* xxxii. 12, *Fields of Deſire.* This was order'd, *Gen.* i. 11, *Let the Earth bring forth,* &c. and renew'd, *Ib.* viii. 22. As the *Egyptians* worſhip'd theſe Powers, *Exod.* ix. 25, *And the Hail ſmote every Herb of the Field, and brake every Tree of the Field. Ib.* x. 15, *And there remain'd not any green Thing in the Trees, or in the Herbs of the Field.* This Power was reclaim'd by bringing part to the Temple of *Jehovah Elohim,*

Elohim, and ſacrificing it to him, *Exod.* xxiii. 16, *And the Feaſt of Harveſt, the firſt Fruits of thy Labours which thou haſt ſown in the Field.* ℣ 19. xxxiv. 26, *The firſt Fruits of thy Land ſhalt thou bring into the Houſe of Jehovah thy Elohim. Thou ſhalt not ſeethe a Kid in his Mother's Milk. Deut.* xiv. 21, *Thou ſhalt not ſeethe a Kid in his Mother's Milk. Thou ſhalt truly tithe all the Increaſe of thy Seed, that the Field bringeth forth Year by Year. And thou ſhalt eat before Jehovah thy Elohim, in the Place which he ſhall chooſe to place his Name there, the Tithe of thy Corn, of thy Wine, and of thy Oil, and the Firſtlings of thy Herds and of thy Flocks, that thou mayeſt learn to fear Jehovah thy Elohim always.* So *Levit.* xxv. 2, *When ye come into the Land which I give you, then ſhall the Land keep a Sabbath unto Jehovah. Six Years thou ſhalt ſow thy Field,* &c. upon Condition that they depended upon *Jehovah Elohim* for theſe Things, *Levit.* xxvi. 4, *Then I will give you Rain in due Seaſon, and the Land ſhall yield her Increaſe, and the Trees of the Field ſhall yield their Fruit. Deut.* xxviii. 3, *Bleſſed ſhalt thou be in the Field. Deut.* xxxii. 12, *So Jehovah alone did lead him, and there was no ſtrange Elohim with him.*

He made him ride on the high Places of the Earth, that he might eat the Increaſe of the Fields, &c. But if they deſerted *Jehovah Elohim*, and truſted in theſe *Elohim*, *Deut.* xxviii. 16, *Curſed ſhalt thou be in the Field. Ib.* xxix. 23, *And that the whole Land thereof is Brimſtone and Salt, and Burning, that it is not ſown nor beareth, nor any Graſs groweth therein— Even all Nations ſhall ſay, Wherefore hath Jehovah done thus —— Then Men ſhall ſay becauſe they have forſaken the Terms of the Purification of Jehovah Elohim— and they went and ſerv'd other Elohim, and worſhipped them, Elohim whom they knew not, and whom he had not given unto them.* When they had deſerted, *Hoſ.* ix. 14, *Give them —— dry Breaſts. Joel* i. 10, *The Field is waſted —— For the Corn is waſted, the new Wine is dry'd up, the Oil languiſheth. Be ye aſhamed, O ye Husbandmen; howl, O ye Vinedreſſers, for the Wheat, and for the Barley, becauſe the Harveſt of the Field is periſhed, the Vine is dry'd up*, &c. The Reverend Mr. *Gregory* has made a long Collection about ſeething a Kid in the Milk of the Dam, and at *p.* 100. gives us a Quotation, that the *Zabii* did ſo, and ſprinkled it on their Fields and Trees to make them fruitful.

But

But as Goats were Emblems of שעירים, I think it muſt be to prevent their Deſtruction of the Fruits by Storms, *&c.*

בית דגון

MEntion'd *Joſ.* xv. 41, *& al. The Elohim of the Philiſtines.* The Word expreſſes, to increaſe by Generation or Production, as *Gen.* xlviii. 16, *Let them grow* (be increas'd) *into a Multitude.* And it ſeems that דגה a Fiſh was an Emblem in the Waters, and דגן render'd *Frumentum*, the ſeveral Sorts of Grain, and perhaps dry Fruit, terminated, as we ſay, in another Gender, becauſe without Life, was the Emblem at Land. We find, 1 *Sam.* v. 4, *And the Head of Dagan and both the Palms of his Hands were cut off upon the Threſhold, only the Stump* (the fiſhy Part, the Increaſer) *remain'd*, which makes it likely, that, as they tell us, the lower Part of this Image was that of a Fiſh, and perhaps he held Ears of Corn, or what they thought in his Power to give, as uſual in his Hands. If *Dagon* was repreſented, the upper Parts by thoſe of a Man, and the lower by thoſe of a Fiſh, and a Fiſh be the moſt increaſing

Animal, and the lower Part of the Fiſh the Emblem or Part which produces the Seed and the Eggs, without any viſible or other Members for Generation, then it was the Air with that Power which operates in Fiſh, Grain, *&c.* and makes them produce ſuch infinite Numbers or Increaſe. And after the Parents of the firſt have done their Parts, gives the Eggs Life, ſupplies Strength, *&c.* makes the Seed of Grain grow, produce, *&c.* Againſt this, *Deut.* iv. 16, *Leſt ye corrupt yourſelves, and make —— the Similitude of any Figure —— The Likeneſs of any Fiſh that is in the Waters beneath the Earth.* But this was but one Attribute. They as all others gave other Attributes to this Agent, their *Elohim*, as *Jud.* xvi. 23, *Then the Lords of the Philiſtines gather'd them together, for to offer a great Sacrifice unto Dagon, their Elohim, and to rejoice; for they ſaid our Elohim hath deliver'd Sampſon our Enemy into our Hand*, &c. So 1 *Par.* x. 10, *And they put his* (Saul's) *Armour in the Houſe of their Elohim, and faſten'd his Head in the Temple of Dagon.* But to the Text: This Power was granted to theſe Agents, *Gen.* i. 20, *In the Waters*, and ℣ 11, *in the Land.* As the *Egyptians* attributed this to theſe *Elo-*

him,

him, *Exod.* vii. 18, *And the Fiſh that is in the River ſhall die. Pſal.* cv. 29, *He turn'd their Waters into Blood, and ſlew their Fiſh.* So when the *Iſraelites* had deſerted, *Iſa.* l. 2, *Their Fiſh ſtinketh becauſe there is no Water, and dieth for Thirſt.* So in a ſpiritual Senſe, *Ezek.* xlvii. 9, *And there ſhall be a very great Multitude of Fiſh, becauſe theſe Waters ſhall come thither*, &c. So at Land, *Gen.* xxvii. 28, *The Elohim give the— Plenty of Corn and Wine.* ℣ 37, *With Corn and Wine have I ſuſtain'd him. Exod.* ix. 31, &c. *Some of the Corn in Egypt was ſmitten, and ſome eſcap'd, till the Locuſts deſtroy'd it.* The firſt of the Crop of this was to be ſacrific'd, *Levit.* xxiii. 10, *Ye ſhall bring a Sheaf of the firſt Fruits of your Harveſt unto the Prieſt, and he ſhall wave the Sheaf before Jehovah.* ℣ 17, *Ye ſhall bring —— two Wave-Loaves*, &c. This was promis'd, *Deut.* vii. 13, *And he will— multiply thee: He will alſo bleſs —— the Fruit of thy Land, thy Corn, and thy Wine. Ib.* xxviii. 4, *Bleſſed ſhall be— the Fruit of thy Ground. Ib.* xxx. 9, *And Jehovah thy Elohim will make thee plenteous— in the Fruit of thy Land. Ib.* xxxiii. 28, *The Fountain of Jacob ſhall be upon a Land of Corn and Wine; alſo*

his

his Heavens ſhall drop down Dew. Pſal. lxv. 9, *Thou prepareſt them Corn when thou haſt ſo provided for it.* ℣ 13, *The Valleys alſo are cover'd over with Corn.* Miraculouſly, *Pſal.* lxxviii. 24, *And had given them of the Corn of Heaven.* In a ſpiritual Senſe, *Jer.* xxxi. 12 —— *They ſhall come— for Wheat, and for Wine, and for Oil.* So *Ezek.* xxxvi. 29, *I will call for the Corn, and will increaſe it.* Joel ii. 19, *I will ſend you Corn, and Wine, and Oil, and ye ſhall be ſatisfied therewith.* ℣ 24, *And the Floors ſhall be full of Wheat, and the Fats ſhall overflow with Wine and Oil.* When they depended upon theſe Powers, *Deut.* xxviii. 16, *Curſed ſhalt thou be in the Field— Curſed ſhall be— the Fruit of thy Land.* So in many other Terms, *Hoſ.* ix. 2, *The Floor and the Wine-preſs ſhall not feed them. Joel* i. 10, *For the Corn is waſted—— O ye Husbandmen, howl— for the Wheat, and for the Barley.* ℣ 17, *The Seed is rotten under their Clods. The Garners are laid deſolate, the Barns are broken down, for the Corn is wither'd. Hag.* i. 10, *Therefore the Heaven over you is ſtayed from Dew, and the Earth is ſtayed from her Fruit, and I called for a Drought upon the Land, and upon the Mountains, and upon the Corn,* &c.

&c. The Reaſon is expreſly aſſign'd, *Hoſ.* ii. 8, *For ſhe did not know that I gave her Corn, and Wine, and Oil —— which they prepared for Baal. Therefore will I return, and take away my Corn in the Time thereof.*

בית הכרם

MEntion'd *Neh.* iii. 14. and *Jer.* vi. 1. The Word ſignifies the Vine and the Grape, and is that Agent with Power to produce them and ripen the Grape, and ſo to give Wine: The Air with that Action and Power which from Seeds, or *&c.* raiſes Trees, and the Matter for Fruits, forms and ripens them, eſpecially here the Fruit of the Vine. And I ſuppoſe it was to ferment and refine the Wine, ſo in Humane Bodies to digeſt it, ſupply the Veſſels with it, intoxicate the Head, incite to irregular Luſts, or to any other irregular Action; whether Propagation, as they pretended, be further'd by ſuch Uſes of it, or hinder'd, may admit of Diſpute. Their Service is mention'd, *Deut.* xxxii. 37, *Where are their Elohim ——which drank the Wine of their drink Offerings. Amos* ii. 8. *And they drink the Wine of the condemned in the Houſe of their*

their Elohim. Ib. v. 11, *Ye have planted pleaſant Vineyards* (Vineyards of Deſire) *but ye ſhall not drink Wine of them. Hoſ.* iii. 1, *Who look to other Elohim, and love Flagons of Wine. Mich.* ii. 11, *Si quiſpiam perambulans ventum (qui ambulat per viam venti) Et mendacium mentitus fuerit, ſtillabo tibi pro vino & pro ſechar, & erit ſtillans (vates) pro populo iſto. Hoſ.* x. 1, *Iſrael is an empty Vine: He bringeth forth Fruit unto himſelf, &c.* This Power was granted as above, *Gen.* i. 11. and ii. 5. And as this is frequently join'd with Corn in the laſt, and was confer'd from *Iſaac* to *Jacob*; this was deſtroy'd in *Egypt*, *Pſa.* lxxviii. 47. *Occidit in grandine vineam eorum. Ib.* cv. 33, *Et percuſſit vineam eorum & ficulneam eorum. Exod.* x. 15, *And they did eat —— all the Fruit of the Trees. Pſa.* cv. 35, *And devoured the Fruit of their Ground.* They were to obſerve a Sabbath in their Vineyards, *Exod.* xxiii. 10. *Six Years thou ſhalt ſow thy Land-- in like Manner thou ſhalt deal with thy Vineyard. Levit.* xxv. 3, *Six Years thou ſhalt prune thy Vineyard, and gather in the Fruit thereof. But in the ſeventh Year ſhall be a Sabbath of Reſt unto the Land, a Sabbath for Jehovah: Thou ſhalt neither —— nor prune thy Vineyard.* How this

this was ſupply'd is mention'd above. They were not to ſow with different Seeds, *Deut.* xxii. 9, *Thou ſhalt not ſow thy Vineyard with divers Seeds.* They liv'd by Miracles without theſe, *Deut.* xxix. 6, *Ye have not eaten Bread, neither have ye drank Wine, nor ſtrong Drink: That ye might know that I am Jehovah your Elohim.* There was a Law concerning all Fruit of Trees, *Levit.* xix. 23,—— *And ſhall have planted all manner of Trees for Food, then ye ſhall count the Fruit thereof as uncircumciſed: Three Years ſhall it be as uncircumciſed unto you: It ſhall not be eaten of. But in the fourth Year all the Fruit thereof ſhall be holy to praiſe Jehovah withal. And in the fifth Year ſhall ye eat of the Fruit thereof,* &c. The real and firſt Uſe or End of Sacrifice, was a Repreſentation of the great Sacrifice till he came: But there was included or added an Acknowledgment, that the Man was but Tenant; that the Creatures, Fruits, *&c.* were bleſs'd and held firſt by Grant, had been forfeited, and thereby became accurs'd, and were then again bleſs'd, and after that held or enjoyed by thoſe new Terms. So *Deut.* xxvi. each was to take a Baſket of the Firſt-Fruits, and make the Declaration therein, from ℣ 4. to v. 17. And the Juice of this Fruit

Fruit was to be ſacrificed, *Exod.* xxix. 40. *Levit.* xxiii. 13. *Numb.* xv. 5, *And the fourth Part of a Hin of Wine for a drink Offering.* In Oppoſition to their Bacchanals the Prieſts were not to drink, *Levit.* x. 9, *Do not drink Wine nor ſtrong Drink, thou nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, leſt ye die. Ezek.* xlvi. 21, *Neither ſhall any Prieſt drink Wine when they enter into the Inner Court.* Nor the *Nazarites*, *Numb.* vi. 3, *He ſhall ſeparate himſelf from Wine*, &c. So *Deut.* xiv. 26, They were to ſell Tithes, *&c.* and buy Wine, *&c.* and drink it before *Jehovah.* Plenty of Wine promiſed upon Condition, *Deut.* xxxii. 14, *And thou didſt drink the pure Blood of the Grape. Pſa.* cvii. 35, *He turneth — dry Ground into Water-Springs, and there he maketh the Hungry to dwell,—and plant Vineyards which may yield Fruits of Increaſe. Prov.* iii. 9, *Honour Jehovah with thy Subſtance, and with the Firſt-Fruits of all thine Increaſe; ſo ſhall thy Barns be filled with Plenty, and thy Preſſes ſhall burſt out with new Wine.* In a Spiritual Senſe *Iſa.* lxv. 21, *And they ſhall plant Vineyards, and eat of the Fruit of them. Jer.* xxxi. 5, *Thou ſhalt yet plant Vines upon the Mountains of Samaria*, &c. *Ezek.*

zek. xxviii. 26. *Hoſ.* ii. 15, *Amos* ix. 14. *Cant.* ii. 4. So *Iſa.* lv. 1, *Come buy Wine and Milk without Money.* In a Parabolical Senſe, *Jud.* ix. 3, *And the Vine ſaid unto them, Should I leave my Wine, which cheareth Elohim* (Kings who have ſworn to a Covenant) *and Man, and go to be promoted over the Trees.* If they acknowledged theſe Powers, *Deut.* xxviii. 30, *Thou ſhalt plant a Vineyard, and ſhalt not gather the Grapes thereof.* v. 39, *Thou ſhalt plant Vineyards, and dreſs them: But ſhalt neither drink of the Wine nor gather the Grapes, for the Worms ſhall eat them. Iſa.* xvi. 10, *And in the Vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: The Treaders ſhall tread out no Wine in their Preſſes; I have made their Vintage—Shouting to ceaſe. Joel.* i. 11, *Be ye aſhamed——O ye Vine Dreſſers,—— the Vine is dryed up,* &c. *Amos* iv. 9, *I have ſmitten you with Blaſting, and Mildew, when your Gardens, and your Vineyards, and your Fig-trees, and your Olive-trees increaſed, the Palmer-worm devoured them: Yet have ye not returned unto me, ſaith Jehovah. Zeph.* i. 13, *And they ſhall plant Vineyards, but not drink the Wine thereof. Hoſ.* ii. 8, *For ſhe did not know that I gave her—Wine, and Oyl—which they prepared for*

for Baal. Therefore will I return, and take away—my Wine in the Seaſon thereof— v. 12, *And I will deſtroy her Vines, and her Fig-trees, whereof ſhe hath ſaid, Theſe are my Rewards that my Lovers have given me: And I will make them a Foreſt, and the Beaſts of the Field ſhall eat them. Jer.* vi. 1, *Set up a Sign of Fire in Beth-Haccerem. Chriſt*, to ſhew who he was, and that he was poſſeſſed of Power infinitely ſuperior to that in theſe Agents, which were then worſhipp'd under other Names, by Miracle, *John* ii. 7. *turned Water into Wine*; which had its intended Effect. The Church is repreſented by a Vineyard in *Canticles.* So *Iſa.* v. 1, &c. xxvii. 2, *Jer.* xii. 10, The Vine is made an Emblem under the Jewiſh State, and under the Chriſtian State, we muſt ſee what is in the Emblem to ſee what is repreſented by it. I think ſome of the Shoots of each Seaſon, in a bearing Vine, bring forth firſt Leaves, and then Grapes; ſo Fruit on that Year's Wood, which is not common to other, or perhaps to any Trees. And ſome of the Shoots bear no Grapes, and the Vine-dreſſers uſed to cut off thoſe Shoots or Branches which bore no Fruit that Seaſon. The Jewiſh Temple, or Church, was the Vineyard, the Typical Part; the

the Exhibition of *Chriſt*, the Purifier, *&c.* was repreſented by the Vine-Tree; the People by the Shoots, the Wood which ſhould bear; and their Compliance, Faith, *&c.* by the Fruit. So inſtead of the Types *Chriſt* ſays, *John* xv. 1. *I am the true Vine, and my Father* (the Eſſence exiſting) *is the Huſbandman. Every Branch* (Shoot) *in me, that beareth not Fruit, he taketh away: And every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit. Now ye are clean through the Word which I have ſpoken unto you. Abide in me, and I in you: As the Branch cannot bear Fruit of itſelf, except it abide in the Vine: No more can ye, except ye abide in me. I am the Vine, ye are the Branches,* &c.

בית דבלתים

MEntion'd *Jer.* xlviii. 23. The Word ſignifies Figs dry'd and preſt together: Not from תאן the Fig-Tree or Fig; but as it is a tender Fruit, which can be kept moiſt but a very few Days, and might be kept dry'd the whole Seaſon, or longer. The Attribute is not only given to the

ſame Agent for raiſing the Tree and Fruit, and ripening the Fruit, but for preſerving it for their Benefit in the ſame Manner, as 1 *Sam.* xxv. 18. and 1 *Par.* xii. 40. עמקים Bunches of dry'd Grapes or Raiſins, or, as the laſt is expreſs'd, *Cant.* ii 4, בית היין The Temple of the Giver of Wine, which could alſo be preſerv'd for the Seaſon, or longer. The Leaves of this Tree was that with which our Firſt Parents hid their Nakedneſs. This Word is ſeldom uſed; the moſt remarkable, and where both the Words are join'd together, *Iſaiah* made a Bunch of this, the Inſtrument of curing *Hezekiah* of the Plague, 2 *Reg.* xx. 7, *tollite* דבלת תאנים *Maſſam ficuum.* So the Claims are under the Word תאן. And as this Attribute was not thought to be of equal Benefit with the others, ſo there are few Laws againſt it, and few Claims. The Grant of this Power was original to this, as to the Vine, and all other Trees. This Species was deſtroyed in *Egypt*, *Pſa* cv. 33, *He ſmote their Vines alſo, and their Fig-trees, and brake the Trees of their Coaſts.* The Reſtraint from eating of this the firſt four Years was the ſame as of the reſt. The *Iſraelites* complain'd of the Wilderneſs, *Numb.* xx. 5, *It is no Place*

of

of Seed, or of Figs, or of Vines, or of Pomegranates. God promiſes conditionally, *Deut.* viii. 8,—*A Land of Wheat, and Barley, and Vines, and Fig-trees, and Pomegranates; a Land of Oyl, Olive, and Honey.* The State of the *Jews* was repreſented by two Baſkets of Figs, *Jer.* xxiv. and by thoſe firſt ripe, *Hoſ.* ix. 10, *I found Iſrael like Grapes in the Wilderneſs: I ſaw your Fathers as the firſt ripe in the Fig-tree, at her firſt Time: But they went to Baal-Peor,* &c. In the Parable, *Judg.* ix. 11, *Should I forſake my Sweetneſs, and my good Fruit,* &c. The Bleſſing of enjoying this is coupled with the Vine, 1 *Reg.* iv. 25, *And Judah and Iſrael dwelt ſafely, every Man under his Vine, and under his Fig-tree.* So 2 *Reg.* xviii. 31, 'Tis an Emblem in a Spiritual Senſe, *Cant.* ii. 13. So *Joel* ii. 22, *The Fig-tree, and the Vine do yield their Strength* *Mich.* iv. 4, *And they ſhall ſit every Man under his Vine, and under his Fig-tree.* *Hab.* iii. 17, *Although the Fig-tree ſhall not Bloſſom: Neither ſhall Fruit be in the Vines—Yet I will rejoice in Jehovah: I will joy in the Elohim of my Salvation.* *Zach.* iii. 10, *In that Day, ſaith the Lord of Hoſts, ſhall ye call every Man his Neighbour under the*

Vine, and under the Fig-tree. When they deſerted to follow theſe Powers. *Jer.* v. 17, *They ſhall eat up thy Vines, and thy Fig-trees. Ib.* viii. 13, *There ſhall be no Grapes on the Vine, nor Figs on the Fig-tree; and the Leaf ſhall fade, and the Things that I have given them ſhall paſs away from them. Hoſ.* ii. 12, *And I will deſtroy her Vines, and her Fig-trees, whereof ſhe hath ſaid theſe are my Rewards that my Lovers have given me. Joel* i. , *He hath laid my Vine waſte: And barked my Fig-tree: He hath made it clean bare, and caſt it away, the Branches thereof are made white.* ℣ 12, *The Fig-tree languiſheth. Amos* iv. 9, *When your Gardens, and your Vineyards, and your Fig-trees —— increaſed, the Palmer-worm devoured them.* Much has been writ about the Miracle of withering the Fig-tree, mention'd *Mat.* xxi. 19. and *Mark* xi. 13, *&c.* and much lately, which I have not ſeen. For want of underſtanding and ſtating the natural Circumſtances of viſible Things, which are made Emblems, we have not known what were repreſented by them in Spiritual Affairs. Figs are put forth twice in the Year, and doubtleſs each Crop are ripen'd in their Seaſon under the Line. Here one Crop is put forth in the latter End of *March*, and is ripen'd

in

in *July* or *Auguſt*; another in *September*, and frequently hang on till the next Seaſon, but none of them come to their full Size; moſt of them are blaſted in the Winter, and thoſe which eſcape are not ripe till the next Seaſon. Whether that Crop which anſwers theſe come all to Perfection in *Judea* in their Seaſon, and before the next Crop be put forth, I am not certain; but I ſuppoſe many do. What is alſo peculiar to this Tree, the Fruit puts forth with the Leaves: So if it bears, when it has Leaves, it will have Fruit, whether ripe or not. And if it had no Fruit when it had Leaves, it could have none at the Time or Seaſon when Figs were to be ripe; which was the State of this Tree. The Miracle taken in general was to ſhew the By-ſtanders then, and the Hearers for ever, that Men, who anſwer not the End of their Creation, ſhall, when they come to be examin'd, be deſtroy'd. But *Chriſt* made this Tree an Emblem of the Jewiſh Church, which then had the Emblems and outward Shew, the Leaves with which the Fruit had been, and ſhould have been coeval, which was to have had Fruit on it in the Winter Seaſon, or at leaſt when it had Leaves, that when he, the true *She-*

moſh, the Light, had riſen, he might have ripen'd their Fruit. He ſaw the Leaves, and had an earneſt Deſire, expreſs'd by the Idea of Hunger, to ſee them ſtock'd with the Fruit of Faith, and its Effects, that was the Food he longed for; which they, as a Church, had not then. So he wither'd it, not for not having ripe Fruit; that Time was coming, but not then come: But for not having Fruit when it had Leaves, ſuch as the Seaſon afforded; green Fruit, would have pleas'd him then, and that Seaſon would have ripen'd it, and would have prevented the Curſe, and ſaved the Tree from being wither'd up by the Roots; which was accompliſh'd in the Tree immediately, in the Church in leſs than an Age.

בית ברה

MEntioned *Jud.* vii. 24. the Word ſignifies to eat, and Meat; and ſo the Agent with Powers which gave them Meat. This Word is but ſeldom us'd, and no Claims made under it, but under the next, *&c.* This Place is made memorable, *John* i. 28. By *John* the *Baptiſt* declaring *Chriſt*, by baptizing him, and by

by the Holy Ghoſt deſcending upon him, and declaring him there.

בית לחם

THERE is one mention'd *Joſ.* xix. 15. *Jud.* xii. 18. and another in *Judah*, *Jud.* xix. 1. 1 *Sam.* xvi. 18. *Gen.* xxxv. 19. The Word expreſſes Meat, Food So the Agent with Powers which gave them Meat. That this and all the other Attributes are the ſame, or comprehended in מלאכת השמים appears *Jer.* xliv. 17, —*For then had we plenty of Victuals* (Bread) *and were well, and ſaw no Evil. But ſince—we have wanted all Things, and have been conſumed by the Sword, and by the Famine.* The Service is proved, *Ezek.* xvi. 18, *And thou haſt ſet mine Oyl, and my Incenſe before them. My Meat alſo which I gave thee, fine Flour, and Oil, and Honey wherewith I fed thee, thou haſt even ſet it before them for a ſweet Savour* (a Savour of Reſt). ℣ 27, *Therefore —I have diminiſhed thine ordinary Food. Hoſ.* ii. 5, *For ſhe ſaid, I will go after my Lovers that give me my Bread and my Water, my Wool and my Flax, mine Oyl and my drink.* ℣ 8, *For ſhe did not know*

that I gave her Corn, and Wine —— which they prepared for Baal. Therefore I will return, and take away my Corn. They were to eat no leavened Bread at the Paſſover, *Deut.* xvi. 3. *Moſes* was ſupported in the Mount forty Days and Nights, and neither eat Bread nor drank Water, *Deut.* ix. 9, 18. So *Chriſt*, *Matt.* iv. 2. *& al.* The Manna was call'd by this Name, and was given in Oppoſition to theſe Powers: Mentioned, *Exod.* xvi. 4. *Numb.* xxi 5. *Neh.* ix. 15. *Pſal.* lxxviii. 25. cv. 40. *Deut.* viii. 3, *That he might make them know that Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of Jehovah doth Man live,* cited *Mat.* iv. 4. *Luke* iv. 4. *Deut.* xxix. 5, *I have led you forty Years in the Wilderneſs — Ye have not eaten Bread, neither have ye drank Wine, nor ſtrong Drink: That ye might know that I Jehovah am your Elohim.* So *Elijah* by multiplying the Quantity of Bread, fed an hundred Men, and to ſpare, 2 *Reg.* iv. 44. So *Chriſt*, *John* vi. 12, fed a great Multitude with five Barly Loaves, and two ſmall Fiſhes, and twelve Baſkets full remain'd. The Number fed *Matt* xiv. 21. *Mark* vi. 44. *Luke* ix. 14, was Five thouſand Men, beſides Women and Cihldren. The

Iſra-

Iſraelites were to eat no Bread of the Crop till they had offer'd their Firſt-Fruits, *Levit.* xxiii. 14. *viz.* ℣ 17, 20. *Numb.* xv. 19, two wave Loaves leavened. To ſanctify *Aaron*, *&c.* they were to offer unleavened Bread, *Exod.* xxix. 2, 23, 32, 34. *Levit.* viii. 26. They were to offer for Thankſgiving leavened Bread, *Levit*, vii. 13. *Numb.* xxviii. 2, 24. The Parts of the Beaſt which was ſacrificed by Fire were called by this Name, *Levit.* iii. 11, 16. They were to ſet Shew Bread upon the Table, and change it every Week, *Exod.* xxv. 30. xxxv. 13. xxxix. 36. *Levit.* xxiv. 6. *Numb.* iv. 7. 1 *Reg.* vii. 48. 1 *Par.* ix. 32. xxiii. 29. 2 *Par.* xiii. 11. *Neh.* x. 33. None who had any Blemiſh or, *&c.* to offer the Bread of the *Elohim* — but might eat the moſt Holy, and of the Holy, *Levit.* xxi. 21, 22. No Stranger, or, *&c.* to eat of it, *Ib.* xxii. 10, 13. Theſe Powers were order'd to produce, *Gen.* i. 11, 12, and the Product was granted for Meat. ℣ 29, 30. General Claims, *Pſa.* cxxxvi. 25, *Who giveth Food to all Fleſh. Ib.* cxlvi. 7, *Which giveth Food to the hungry. Ib.* civ. 14, *That he may bring forth Food out of the Earth — and Bread which ſtrengtheneth Man's Heart.* ℣ 21, *The young Lions roar after their Prey, and ſeek their Meat from the Elohim* — ℣ 27, *Theſe all*

wait upon thee: Thou giveſt them their Food in due Seaſon. That thou giveſt them they gather: Thou openeſt thy Hand, they are fill'd with good. In other Words, *Job* xxxvi. 27, *For he maketh ſmall the Drops of Water; they pour down Rain,* &c.—*for by them judgeth he the People, and giveth Meat in abundance. Pſal.* xxxvii. 17, *In the Days of Famine they ſhall be ſatisfied. Pſal.* lxxxi. 10 *Open thy Mouth wide, and I will fill it.* ℣ 16, *He ſhould have fed them alſo with the fineſt of the Wheat, and with Honey out of the Rock ſhould I have ſatisfied thee.* Conditional Promiſes, *Exod.* xxiii. 25, *And he will bleſs thy Bread, and thy Water; and I will take Sickneſs away from the midſt of thee. Levit.* xxvi. 5, *And ye ſhall eat your Bread to the full. Deut.* viii. 9, *A Land wherein thou ſhalt eat Bread without Scarceneſs. Ib.* x. 18, *And loveth the Stranger in giving him Food and Raiment. Pſal.* cxxxii. 15, *I will abundantly bleſs her Proviſions: I will ſatisfy her Poor with Bread.* Upon their confiding in theſe Powers, *Levit.* xxvi. 26, *And when I have broken the Staff of your Bread — and they ſhall deliver you your Bread again by Weight, and ye ſhall eat, and not be ſatisfied. Pſal.* cv. 16, *Moreover he called for a Famine upon the Land,*

he

he brake the whole Staff (ſupport) *of Bread. Iſa.* iii. 1, *The Lord, the Lord of Hoſts doth take away from Jeruſalem, and from Judah, the Stay and the Staff, the whole Stay of Bread, and the whole Stay of Water. Levit.* xxvi. 16. *Deut.* xxviii. 33. *Jer.* v. 17, *And they ſhall eat up thine Harveſt and thy Bread, which thy Sons and thy Daughters ſhould eat. Ezek.* iv. 16, *I will break the Staff of Bread in Jeruſalem, and they ſhall eat Bread by Weight, and with Care, and they ſhall drink Water by Meaſure. Ib.* v. 16, *And I will increaſe the Famine upon you, and break your Staff of Bread. Ib.* xiv. 13, *And will break the Staff of the Bread thereof, and ſend Famine upon it, and will cut off Man and Beaſt from it. Amos* iv. 6, *I alſo have given you Cleanneſs of Teeth—— and want of Bread in all your Places, yet have ye not return'd unto me.* As ſeveral of theſe cited have a Spiritual Senſe, ſo this whole Chapter eminently, *Iſa.* lv. 2, *Wherefore do ye ſpend Money for that which is not Bread? And your Labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good,* &c.

This Word is alſo render'd to fight, and with a מ prefix'd, War. The Interpreters make this Senſe metaphorical, *Nam in Bello gladius comedit ex utraque parte*

parte; I am induced to believe that it expreſſes the general Deſign of War, which was not that the Sword ſhould eat, but that the Warriors ſhould defend or obtain Prey or Meat. And I think it a more natural Attribute to a Deity, either falſe or true, that he defended what he gave his Worſhippers, as before cited, *Jud.* xi. 24, *Wilt not thou poſſeſs that which Chemoſh thy Elohim giveth thee to poſſeſs? So whomſoever Jehovah our Elohim ſhall drive out from before us, them will we poſſeſs.* Or as here conquer'd thoſe he had a Mind to ſubdue, and ſo gave the Conquerors the Power of the Prey, or what they poſſeſs'd, than that he did it only to let the Sword eat. Indeed where People were ſo wicked that the true God thought fit to deſtroy them, that was the viſible End. But it was not the Buſineſs of Men, much leſs of Heathens, to make that an Attribute to invoke by. After Man's Fall, more evidently after the Diſperſion, he was in a State of War; not only with his own Species, but even with many other Species of Creatures for Proviſion, as low as the Locuſt, *&c.* And could not have Proviſions, generally expreſs'd by Bread, neither to eat, nor to ſacrifice, if he were not enabled to maintain his Ground againſt his Enemies, and the

Brutes

Brutes and Inſects. So as in *Hebr.* לחם ſignifies Proviſion, with a מ prefixed, which makes it the Inſtrument, the means of obtaining or of keeping Proviſion, is Defence or Victory; and ſo makes Proviſion a Subſtance to be defended by Force, or obtain'd as a Prey. And there was no other Way of getting and keeping it, but by being a Slave to thoſe who had it, and could keep it, or the Ground which produc'd it. But as the Perſons of Slaves were in the Power or Mercy of their Maſters, much more was their Proviſions, and they are not conſider'd. So the People who worſhipp'd the Power of the Air which gives Strength to the Body, and which they imagin'd could give them Strength or Power, to defend or conquer. And this Part, as well as the former, and much more, was attributed to the Agent, the Names, *Jer.* xliv. 18, *But ſince we have left off to burn Incenſe to the Agent, the Names, and to pour out Drink-Offerings unto her, we have wanted all Things, and have been conſum'd by the Sword, and by the Famine.* So under this Name they well knew, that the moſt ſucceſsful Warriors would have the greateſt Plenty of Proviſions, and that the one was a Conſequence of the other. So in

Jacob's

Jacob's extorted Bleſſing to *Eſau*, Gen. xxvii. 40, *And by thy Sword ſhalt thou live, and ſhalt ſerve thy Brother. And it ſhall come to paſs when thou ſhalt have the Dominion, that thou ſhalt break his Yoke from off thy Neck.* Thus when the *Elohim* fetched the Children of *Iſrael* out of *Egypt*, they not only promis'd the Land, but Means to get it, and Power to keep it, in innumerable Inſtances, which were upon proper Occaſions repeated. The Worſhippers of theſe *Elohim* of *Canaan*, whatever they had before, after *Joſhua* came, had no Occaſion to brag of their Aſſiſtance in this Attribute; ſo we have no Inſtances from them, but many from their Neighbours round about, as in *Chemoſh*, *Dagon*: So 1 *Reg.* xx. 23, *Their Gods are Gods of the Hills, therefore they were ſtronger than we.* 2 *Par.* xxviii. 23, *Becauſe the Elohim of the Kings of Syria help them, therefore will I ſacrifice to them, that they may help me; but they were the Ruin of him and all Iſrael.* *Iſa.* xlv. 20, *And pray unto Elohim that cannot ſave.* *Jer.* ii. 28, *Where are thy Elohim that thou haſt made thee? Let them ariſe if they can ſave thee in the Time of thy Trouble.* *Ib.* xi. 12, *And cry unto the Elohim unto whom they offer Incenſe, but*

they

they ſhall not ſave them at all in the Time of their Trouble —— Ye ſet up Altars to that ſhameful Thing, even Altars to burn Incenſe unto Baal. I ſhall inſert a few of a vaſt Number of Claims, *Exod.* xiv. 14, *Jehovah pugnabit vobis.* ℣ 25, *For Jehovah fighteth for them againſt the Egyptians.* xv. 3, *Jehovah is a Man of War, Jehovah is his Name. Deut.* i. 30, *Jehovah your Elohim which goeth before you, he ſhall fight for you,* &c. *Deut.* iii. 22, *Ye ſhall not fear them, for Jehovah your Elohim ſhall fight for you. Ib.* iv. 34, *Or hath Elohim aſſay'd to go and take him a Nation from the Midſt of another Nation, by Temptations, by Signs, and by Wonders, and by War— according to all that Jehovah your Elohim did for you in Egypt before your Eyes. Joſ.* x. 14, 42. xxiii. 3, *For Jehovah fought for Iſrael. Levit.* xxvi. 8, *And five of you ſhall chaſe an Hundred, and an Hundred of you ſhall put ten Thouſand to flight, and your Enemies ſhall fall before you by the Sword. Joſ.* xxiii. 10, *One Man of you ſhall chaſe a Thouſand, for Jehovah your Elohim, he it is that fighteth for you. Deut.* xxxii 30, *How ſhould one chaſe a Thouſand, and ten put ten Thouſand to flight, except their Rock had ſold them, and Jehovah had ſhut*

them up? Jud. v. 20, *They fought from Heaven, the Stars in their Courſes fought againſt Siſera.* 1 *Sam.* xvii. 47, *And all this Aſſembly ſhall know that Jehovah ſaveth not with Sword and Spear, for the Battle is Jehovah's, and he will give you into our Hands.* 2 *Sam.* xxii. 35. *Pſal.* xviii. 35, *He teacheth my Hands to War, ſo that a Bow of Steel is broken by my Arms.* ℣ 30, *For thou haſt girded me with Strength unto Battel, thou haſt ſubdued under me thoſe that roſe up againſt me.* 1 *Par.* v. 20, *For they cry'd to the Elohim in the Battle, and he was intreated of them, becauſe they put their Truſt in him— for there fell down many ſlain, becauſe the War was of the Elohim.* 2 *Par.* xx. 15, *Thus ſaith Jehovah unto you, be not afraid nor diſmay'd by Reaſon of this great Multitude, for the Battle is not yours but the Elohim's—* ℣ 29, *And the Fear of the Elohim was on all the Kingdoms of thoſe Countreys, when they had heard that Jehovah fought againſt the Enemies of Iſrael. Job* v. 20, *In Famine he ſhall redeem thee from Death, and in War from the Power of the Sword. Pſal.* xxiv. 8, *Who is the King of Glory, Jehovah ſtrong and mighty, Jehovah, mighty in Battle. Pſal.* xxxv. 1— *Fight againſt them that fight*

fight againſt me, take hold of Shield and Buckler, and ſtand up for mine help. Draw out alſo the Spear, and ſtop the Way —— All the Victories, Deliverances, *&c.* by Miracles, are Evidence to which I muſt refer. So in reſtraining Enemies, giving Peace, *&c. Exod.* xxxiv. 24, *Neither ſhall any Man deſire thy Land, when thou ſhalt go up to appear before Jehovah thy Elohim, thrice in the Year.* 2 *Par.* xiv. 6, *For the Land had Reſt, and he had no War in thoſe Years, becauſe Jehovah had given him Reſt. Pſal.* xlvi. 9, *He maketh Wars to ceaſe — He breaketh the Bow, and cutteth the Spear aſunder, and burneth their Chariot in the Fire* (their God.) If they follow'd theſe Powers, *Deut.* xxviii. 25, *The Lord ſhall cauſe thee to be ſmitten before thine Enemies; thou ſhalt go out one way againſt them, and flee ſeven ways before them.* ℣ 36, *Jehovah ſhall bring thee and thy King which thou ſhalt ſet over thee, unto a Nation which neither thou nor thy Fathers have known, and there ſhalt thou ſerve other Elohim, Wood and Stone.* As what befel them is exactly deſcribed in this Chapter, I muſt leave thoſe who pleaſe to compare it with the Execution. There are alſo many Claims under other Words, as עבא

צבא השמים—*&c.* In the Promiſe of Salvation to the Church, under the Name *Judah*, *Hoſ.* i. 7, *I will have Mercy upon the Houſe of Judah, and will ſave them by Jehovah their Elohim, and will not ſave them by Bow, nor by Sword, nor by Battle, by Horſes, nor by Horſemen.* I think as Men have agreed, that Princes when they go to War to take the Poſſeſſions of others from them, may juſtify it upon Pretence of an Affront, or, *&c.* and therefore do not ſteal; ſo I muſt not call their making Acquiſitions Robbery, or Theft, but Conqueſt; and muſt not place the eighth *Commandment* here, but let it ſtand where it is. But as theſe *Elohim* laid no Reſtraints upon Mens Minds, nor even upon their Appetites, or Luſts; and as *James* iv. 1, *From whence come Wars and Fightings among you? Come they not hence, even from Luſts that War in your Members? Ye luſt and have not, ye kill and deſire to have, and cannot obtain; ye Fight and War, yet ye have not.* As theſe Luſts put Princes, *&c.* upon deſiring other Nations, others other Men's Houſes, they and others other Mens Wives, *&c.* and thoſe Deſires put them upon Wars, Fightings, *&c.* and as they doubtleſs pray'd for Succeſs, or the Enjoyment

ment of what they desir'd, and sacrificed to, and prais'd them when they succeeded in those unlawful Desires, and enjoy'd what they had no Right to, nor these *Elohim* had any Right or Power to give them: As *Jehovah* was *Elohim* of Justice, and suffer'd not one Nation or Man to destroy or take the Lands, or, &c. of others, except when they by their Wickedness had forfeited them. Hence, *Isa.* lxi. 8, *For I Jehovah love Judgment, I hate Robbery for Burnt-Offering.* So these Desires were restrain'd in the tenth *Commandment*, *Exod.* xx. 17, *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.* At the Place where one of these Temples stood at that in *Judah*, as *Mat.* ii. 5, was *Christ* born, the Conqueror, the Bread of Life, which came down from Heaven.

אלה מעזים

SEE under this at *p.* 165, *& ſeq.* The Strength which relates to War, belongs to the Claſs of the *Elohim* of War.

מני

MEntion'd, *Iſa.* lxv. 11, from מנה to compute, prepare, diſtribute Shares, Parts, Portions of Things; to conſtitute in their Share of Office. This Object itſelf was prepared by Number, Weight, Meaſure, Proportion, *&c.* And as a Machine prepares, diſtributes, *&c.* This the Heathens or Deſerters did not intend to own, but that it prepared and diſtributed Proviſions, *&c.* to them; and though it was but *Præfectus OEconomus*, yet they acknowledged further, by furniſhing Drink-Offerings. As this is but once mention'd, it may reaſonably be ſuppos'd to be an *Egyptian* Attribute, brought on as *Meleck*, &c. mention'd *Amos* v. 26. And that it was one of their ancienteſt Attributes before they loſt the *Hebrew* Language, and is, I think, the

the moſt deſcriptive or expreſſive Attribute preſerved. And it is us'd in the ſame Senſe for the Stars, *Pſal.* cxlvii. 4. *Voſſius de Orig. & Progreſ. Idol. Lib.* 1. *p.* 101, has collected Evidence to prove, that *Menis*, *Menas*, *Mena*, *Meni*, was the firſt King, or Ox, or *&c*, in *Egypt*. But as all our Chronologies depend upon his being the eldeſt King, I am willing to oblige them. He certainly was form'd and appointed to rule a Day or two before *Adam* was form'd, and ſo the only Preadamite. And 'tis very like, in Oppoſition to this Attribute: And upon that Conteſt, before they knew *Jehovah*, *Exod.* xvi, was that miraculous Proviſion and Diſtribution by which ſuch an immenſe Number of People were ſuſtain'd during the Space of forty Years, in a Deſart; becauſe when they ſaw it, ℣ 15, they ſaid this מן Man *prepar'd, made and diſtributed on Purpoſe, in Proportion.* In this Senſe, *Deut.* viii. 3, *Et commedere fecit te* Man. ℣ 16, *Cibantes te* Man *in deſerto*; *& al.* So in the ſame Verſe, *Iſa.* lxv. 11, Where this Attribute is mention'd, *God* ſays by the ſame Word, he will prepare, diſtribute the Worſhippers to the Sword. It gives Name to a Region, mention'd *Jer.* li. 27. and to a

City, *Judg.* xi. 33. and to a Coin from the Pot of Manna being impreſs'd upon it.

בית גדר

MEntion'd 1 *Par.* ii. 51. The Word expreſſes to hedge, moſtly to include or incloſe. The Word is us'd for what is render'd Folds for Cattle, Sheep, *&c.* But I think they ſhould be hedg'd Fields to prevent them from getting out, or others from getting in; ſo protecting. To make theſe Hedges grow would but have been a poor Attribute. But Hedges were alſo an Emblem of Poſſeſſion, and the modern Heathens had ſome God which they imagined could protect their Bounds, and ſecure their Property or Poſſeſſion. And though the outward Air can only compreſs the Parts of our Bodies, and preſerve the Form, they imagined, it could protect theirs. So whatever the Heathens imagin'd theſe Agents could do, though they could not do it; if it was a proper Action for a God to do, and ſo a proper Attribute, that induc'd God to make the Claim; and though the Prophets have often kept to the very

ry Words, where other Words expreſs'd them much better, they are ſometimes us'd; as the *Devil* under another Word, truly, though malitiouſly, attributed this to God, *Job* i. 10, *Haſt not thou made an Hedge about him and about his Houſe, and about all that he hath on every Side?* This Power is claim'd by this Word, *Ezr.* ix. 9, *Et ad dandum nobis ſepem in Jehudah, & in Jeruſalem. Iſa.* v. 5, *I will take away the Hedge thereof, and it ſhall be eaten up, and break down the Wall thereof, and it ſhall be troden down. Pſal.* lxxx. 12, *Why haſt thou broken down her Hedges, ſo that all they which paſs by the Way do pluck her?* &c. *Ib.* lxxxix. 40, *Thou haſt broken down all his Hedges, thou haſt brought his ſtrong Holds to Ruin.* So for repairing them, *Iſa.* lviii. 12, *And thou ſhalt be call'd the Repairer of the Breach. Amos* ix. 11, *In that Day will I raiſe up the Tabernacle of David that is fallen, and hedge up the Breaches thereof,* &c. *Mich.* vii. 11, *In the Day that thy Walls* (Hedges) *are to be built.* As a Reſtraint to hinder from going aſtray, *Ezek.* xiii. 5. xxii. 30, *Ye have not hedged the Hedge for the Houſe of Iſrael. Hoſ.* ii. 5, *For ſhe ſaid, I will go after my Lovers that give me my Bread,*

and my Water, my Wool, and my Flax, mine Oil, and my Drink. Therefore, behold I will hedge up thy Way with Thorns, and make a Wall that ſhe ſhall not find her Paths —— Then ſhall ſhe ſay, I will go, and return to my firſt Husband— So *Eccles.* x. 8, *Et diſſipans ſepem mordebit eum ſerpens.* There is a Place call'd, 2 *Par.* xxviii. 18, *Gederoth*; and ſeveral other Places, and Tribes of People took their Names from this.

בית שאן

MEntion'd *Joſ.* xvii. 11, and *Jud.* i. 27. The Word ſignifies to reſt quietly, to be eaſy and quiet. And ſo the Agent with Powers which they imagin'd could make them reſt quietly. Thoſe who depended on theſe Powers are threatned, *Iſa.* xxxii. 9, *Many Days and Years ſhall ye be troubled, ye careleſs Women— Tremble, ye Women that are at Eaſe. Jer.* xlviii. 11, *Moab hath been at Eaſe from his Youth, and he hath ſettled on his Lees— I will ſend unto him Wanderers,* &c. *Amos* vi. 1, *Wo to them that are at Eaſe in Zion, and truſt in the Mountain of Samaria. Zach.* i. 15, *And I am*

am very ſore diſpleaſed with the Heathen that are at eaſe. So Promiſes to thoſe who depended on God, *Prov.* i. 33, *Whoſo hearkeneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of Evil.* Partly Spiritually, *Iſa.* xxxii. 18, *And my People ſhall dwell in a peaceable Habitation, and in ſure Dwellings, and in quiet Reſting-Places. Ib.* xxxiii. 20, *Thine Eyes ſhall ſee Jeruſalem, a quiet Habitation. Jer.* xxx. 10. xlvi. 27, *And Jacob ſhall return, and ſhall lie in Reſt and Quiet, and none ſhall make him afraid.*

בית ענת
בית ענות
ענמלך

THE Firſt mention'd *Joſ.* xix. 38. and *Jud.* i. 33. The Second, *Joſ.* xv. 59. The Third, 2 *Reg.* xvii. 31. the higheſt Services were paid to theſe, *Ib.* ℣ 31, *And the Sepharvites burnt their Children in Fire to Adramelech and Anammelech, the Elohim of Sepharvaim.* We have made vaſt Improvements by natural Religion; theſe Heathens would give their Firſt-born to be burn'd rather than go to Hell: Parents now will go to Hell rather than

than their Firſt-born want a large Eſtate. Lower down, Sons diſcharged all Obligations, and Debts rather than their Fathers ſhould ſuffer; now, whatever come of Fathers, Sons pay nothing but what they are forc'd to pay. But to the Meaning, *Kirch. Concord.* עָנָה *Alterius erga alterum actionem ſeu operationem, quæ vel in collocutione, vel cantu, vel reſponſione, ſive vocali, ſive reali, vel ex auditione exiſtit*, &c. The Word expreſſes in the Body to be afflicted, in the Mind to be affected in any Degree, as every one is ſuppoſed to be before he ſpeaks, or, as we ſay, is moved to ſpeak; as 1 *Sam.* iv. 20, *But ſhe was not affected, neither did ſhe regard it.* 1 *Reg.* xviii. 29, *There was neither Voice, nor any that was affected, nor any that regarded. Hoſ.* xiv. 8, *I have heard him, and obſerved him.* Sometimes this Word is taken for the Motive and the Act of Speaking. The chief Method by which the then Heathens pretended to have Anſwers from their *Elohim*, was by the Appearances of עֲנָנִים the Clouds, from their Obſervers, called alſo by that Name from their giving Anſwers; as I have hinted in the Second Part of *M. P. p.* 148. The Service is mention'd *Exod.* xxxii. 18, Not ſinging, but praiſing by alternate Reſponſes, in which

which perhaps, they had regard to the oppoſite Reſponſes of Light and Spirit. This Word ſpoke of the True God is Inclining, which is Anſwering; becauſe every Event is according to his Will; ſometimes with the Addition of a Signal, Voice, or *&c.* *Gen.* xxxv. 3, *Who anſwered me in the Day of my Diſtreſs.* *Ib.* xli. 16, *And the Elohim ſhall give Pharoah an Anſwer of Peace.* *Exod.* xix. 19, *And the Elohim anſwered him by a Voice.* 1 *Sam.* vii. 9. xxiii. 4, *And Jehovah anſwered him.* 1 *Reg.* xviii. 24, *And the Elohim that anſwereth by Fire, let him be Elohim.* ℣ 38, *Then the Fire of Jehovah fell, and conſumed the burnt Sacrifice,* &c. 1 *Par.* xxi. 26, *And he anſwered him from Heaven by Fire.* *Pſal.* xvii. 6, *I have called upon thee, for thou wilt hear me.* *Ib.* xx. 6, *He will anſwer me from the Names of his Holineſs.* *Ib.* lxxxi. 7, *Thou calledſt in Trouble, and I delivered thee, I anſwered thee in the ſecret place of Thunder.* *Ib.* lxxxvi. 7, *In the Day of Trouble I will call upon thee, and thou ſhalt anſwer me.* *Ib.* xci. 15, *He ſhall call upon me, and I will anſwer him, I will be with him in Trouble, I will deliver him, and honour him.* *Iſa.* lviii. 9, *Then thou ſhalt call, and Jehovah ſhall anſwer.* *Jer.* xxxiii. 3, *Call unto me, and I will*

I will anſwer thee. Jonah ii. 2, *I cryed out of my Affliction unto Jehovah, and he heard me out of the Belly of Hell.* Spiritually, *Hoſ.* ii. 21, *Et erit in die illa, exaudiam, dicit Jehovah, exaudiam cælos, & ipſi exaudient terram, & terra exaudiet triticum, & muſtum, & recens oleum, & hæc exaudient Izrehel,* &c. They paid their Acknowledgments to the true God in this Form of alternate Reſponſes, *Eſdr.* iii. 11, *Et concinebant in laudando, & in confitendo Domino.* So when Deſerters or Offenders call'd, *Jehovah* would not hear, 1 *Sam.* viii. 18, *And Jehovah will not hear you in that Day. Ib.* xiv. 37, *But he anſwer'd him not in that Day. Ib.* xxviii. 6, *And when Saul enquired of Jehovah, and Jehovah anſwered him not, neither by Dreams, nor by Urim, nor by Prophets.* To conſider the ſeveral Methods of anſwering perform'd by *Jehovah*, and pretended to by the Prieſts of the falſe *Elohim*, Obſervers, *&c.* would take up more compaſs than this will afford. If the Perſon who cry'd to his *Elohim* thought he reliev'd him, that would produce another Effect upon the Mind; he would naturally thank, and ſpeak of, his Power and Goodneſs, or praiſe him to other Men. And as the Action of Praiſe even before the

the Face of a Prince, is Flattery; ſo in the Sacred Scriptures that Part is always directed to be paid before other Men, or Congregations, that they may be better'd thereby. Thoſe who are for keeping the Conſtruction of the *Hebrew* in their own Power, inſiſt upon yet another Text where ברך ſhould be curſing; that is *Job.* i. 10, *Satan* ſays by way of Inſinuation —*Touch all that he hath, and he will curſe*, or bleſs, *thee to thy Faces.* Indeed *Solomon*, whoſe Authority cannot be withſtood, has determin'd how ſuch Sorts of Bleſſings are to be accepted; *Prov.* xxvii. 14, *He that bleſſeth his Friend with a loud Voice, riſing early in the Morning, it ſhall be counted a Curſe unto him:* In another View was that *Mat.* xxii. 16, *Maſter, we know that thou art true, and teacheſt the Way of God in Truth. Neither careſt thou for any Man; for thou regardeſt not the Perſon of Men,* &c.

אילון בית חנן
מגדל חנאל

THE Firſt is mention'd, 1 *Reg.* iv. 10. The Second, 2 *Eſdr.* iii. 1. xii. 39. *Jer.* xxxi. 38. *Zach.* xiv. 10. The Word

Word ſignified to intend or act for the Benefit of others, or confer Benefits upon others; in free Agents, at the Incitement of a beneficent Mind, mercifully, without Expectation of Returns, for nothing. So when 'tis us'd in Prayer to aſk upon theſe Terms. If they look'd no further than this Machine, then that which without any Incitement in itſelf, other than Mechaniſm acts, as above; and, as it is without Incitement, ſo without Expectation; and ſo was according to the Intent of the Worſhipper; the Perſons, or the Agents, the Names, which act as above. The Oak, beſide the Temple, ſhews that they had ſome regard to the Oath made to perform the Covenant, to redeem Man, which was for Man's Benefit, without Merit; or to Acts of Grace, after Death, in another State: And the Tower, which I ſuppoſe was built in ſome Figure, to repreſent ſome Attribute in the Heavens, ſhews that they there look'd the other Way. *Numb.* xi. 5, *Quem comederimus in Ægypto gratis.* 2 *Sam.* xxiv. 24, *Neither will I offer burnt Offerings unto Jehovah my Elohim, of that which doth coſt me nothing.* *Job.* i. 9, *Nunquid gratis timens Job Elohim?* *Mal.* i. 10, *Et non lucere facietis altare meum gratis.* In Declarations; *Exod.* xxxiv. 6. *Pſa.* lxxxvi. 5. ciii.

5. ciii. 8. cxi. 4. cxii. 5. cxvi. 5. cxlviii. 8, *Jehovah, Jehovah Elohim, merciful and gracious, long ſuffering, and abundant in Goodneſs and Truth. Exod.* xxxiii. 19, *And will be gracious to whom I will be gracious.* 2 *Reg.* xiii. 23, *And Jehovah was gracious unto them, and had Compaſſion on them, and had Reſpect unto them, becauſe of the Terms of his Purification.* 2 *Par.* xxx. 9, *For Jehovah your Elohim is gracious, and merciful, and will not turn away his Face from you, if ye return unto him. Pſa.* lxxxiv. 11, *Jehovah will give Grace, and Glory, and no good Thing will he withold from them that walk uprightly. Joel* ii. 13, *Jonah* iv. 2, *For he is gracious and merciful, ſlow to Anger, and of great Kindneſs, and repenteth him of the Evil.* In the general Bleſſing, *Numb.* vi. 25, *Jehovah make his Faces ſhine upon thee, and be gracious unto thee.* So in Particulars, *Gen.* vi. 8, *But Noah found Grace in the Eyes of Jehovah. Exod.* xxxiii. 17, *For thou* (Moſes) *haſt found Grace in my Sight.* So as a Petition without Conſideration, 1 *Reg.* viii. 30, *And hearken thou to the Supplication of thy Servant. Pſa.* xxviii 6, *Becauſe he hath heard the Voice of my Supplications.* As the Benefits of the Covenant were granted *gratis*; ſo *Pſa.* xlv. 2, *Diffuſa eſt gratia in*

in labiis tuis (in thy Confeſſions, in the Conditions of the Purification). To thoſe whoſe Iniquity was full, *Deut.* vii. 2. *Thou ſhalt not cut off a Purifier with them, nor ſhew Mercy unto them.* There are abundance more Claims, and ſeveral Perſons took Names from this, ſome with Adjuncts, as בעל חנן ſo חנניה &c.

בית פלט

INſerted above at *p.* 231. it expreſſes to deliver, there from the Womb, here from Enemies or Dangers in this World, or the next: So the Deliverer, the Giver of Means to eſcape. Their *Elohim* might give them Strength to make their eſcape, or be dark and ſo aſſiſt their Eſcape; all the reſt was Imagination. This is reclaim'd, and attributed ſtrongly, 2 *Sam.* xxii. 1. *Et locutus eſt David Domino verba cantici hujus, in die liberavit Dominus eum de vola omnium inimicorum ſuorum, & de vola Saul.* ℣ 24, *Thou alſo haſt delivered me from the Strivings of my People.* 2 *Par.* xii. 7, *I will grant them ſome Deliverance.* *Pſa.* xvii. 13, *Deliver my Soul from the Wicked, which is thy Sword.* *Ib.* xviii. 2, *Jehovah is my Rock, and my Fortreſs,*

and my Deliverer. ℣ 43, *Thou haſt delivered me from the Strivings of the People.* ℣ 48, *He delivereth me from mine Enemies. Ib.* xl. 17. lxx. 5, *Thou art my Help, and Deliverer; make no Tarrying, O my Elohim. Ezr.* ix. 13, *And haſt given us ſuch Deliverance as this. Job.* xxiii. 7, *So ſhould I be delivered for ever from my Judge. Pſa.* xxii. 5, *Speraverunt, eruiſti eos.* ℣ 9, *Volve ad Dominum eruat eum. Ib.* xxxvii. 40, *And Jehovah ſhall help them, and deliver them: He ſhall deliver them from the wicked. Ibid.* xliii. 1, *O deliver me from the deceitful and unjuſt Man. Ib.* lxxi. 2, *Deliver me in thy Righteouſneſs, and cauſe me to eſcape.* ℣ 4, *Deliver me, O my Elohim, out of the Hand of the wicked. Ib.* xci. 14, *Quoniam in me* חשק *complexus eſt, & eruam eum; exaltabo eum, quoniam cognovit nomen meum. Ib.* cxliv. 2, *Elevatio mea & liberator meus mihi.* A City, and ſeveral Perſons, bore this Name, and ſeveral with יה and alſo with אל.

בית פצין

MEntion'd, *Joſ.* xix. 21, I find no Root with the צ doubled. But in *Hebrew* that has been judg'd to augment the Force of the Word; 'tis from פצה to open, make Way or Paſſage for any Thing; ſo a Paſſage out of Miſery or Slavery; ſo a Redeemer: This was out of the Power of their *Elohim*; ſo all Imagination. However, there are a few Claims under this Word, *Pſa.* cxliv. 7, *Send thine Hand from above, rid me, and deliver me out of great Waters: From the Hand of ſtrange Children.* ℣ 10, *It is he that giveth Salvation unto Kings: Who delivereth David his Servant from the hurtful Sword. Rid me, and deliver me from the Hand of ſtrange Children, whoſe Mouth ſpeaketh Vanity, and their Right Hand is a Right Hand of Falſhood.*

בית ארבאל

MEntion'd *Hoſ.* x. 14. 'Tis compounded of ארב and אל God. The Irradiator. The Word ארב ſignifies to be hid with Deſign and Power to deſtroy. *Prov.* xxiii. 28, *She alſo lyeth in wait as for a Prey* (as a Robber). *Ib.* i. 11, *Come with us: Let us lay wait for Blood. Joſ.* viii. 2, *Lay thee an Ambuſh for the City behind it. Prov.* xxiv. 15, *Lay not wait, O wicked Man, againſt the Dwelling of the Righteous. Pſal.* x. 9, *He lieth in wait ſecretly, as a Lion in his Den.* So for the Places of lying in wait, *Job.* xxxvii. 8, *Then the Beaſts go into Dens, and remain in their Places. Ib.* xxxviii. 40, *When they couch in their Dens, and abide in the Covert, to lie in wait.* 'Tis alſo uſed for Locuſts, as ſuiting their Condition and Action; and for the Cataracts of Heaven, as they conſtrue them: That is the Paſſages, the ſmall Cracks through the *Strata* of the Shell of Earth for the Air and Water; the Places of Circulation into or out of the Great Deep, where theſe Agents lay hid which once deſtroy'd Mankind. Whence ſometimes are emitted Vapours,

as Blaſtings, Mildews, Peſtilence, *&c.* which deſtroy Fruits, Creatures, and Men. So in their Imagination was the Agent with Power, which could employ, withhold, or over-rule all ſecret Enemies, or deliver from them. As this was one of their malignant Powers which they deprecated: There can be no Claims under this Word as an Attribute of God. One Inſtance of God's Power over theſe was, by bringing the Flood; another, by bringing the Locuſts in *Egypt*; another, by bringing the Peſtilence there. So in Succeſs to thoſe he appointed to lie in wait in *Joſhua*'s Wars. *Deut.* xxviii. 22, *Jehovah ſhall ſmite thee—and with Blaſtings, and with Mildew.* So *Pſal.* xci. 5, *Thou ſhalt not be afraid for the Terrour by Night: Nor for the Arrow that flyeth by Day; nor for the Peſtilence that walketh in Darkneſs: Nor for the Deſtruction that waſteth at noon Day. Ezek.* xiv. 19, *If I ſend Peſtilence into that Land.* 'Tis likely this is one of the Deities they worſhipp'd in Caves; there were ſeveral Cities, and one Place call'd by this Name.

שעירים

שעירים

EXplain'd in *M—Sine P. p.* 138, *&c.* The Word ſignifies to make afraid; as *Deut.* xxxii. 17, *They ſacrificed—to Elohim——whom your Fathers feared not.* The Things which made them afraid, expreſs'd by this Word, were Whirlwinds, Storms, Tempeſts, Lightenings, *&c.* So the Agent with Powers which could produce, and inflict, or reſtrain them. For the ſame Reaſon as in the laſt, there can be no claim under this Word as an Attribute: But his Dominion over them is deſcribed and attributed properly, *Pſal.* l. 3, *Our Elohim ſhall come, and ſhall not keep Silence: A Fire ſhall devour before him, and it ſhall be very tempeſtuous round about him. Ib.* lviii. 9, *He ſhall take them away as with a Whirlwind. Iſa.* xxviii. 2, *Behold, Jehovah hath a mighty and ſtrong one, which as a Tempeſt of Hail, and a deſtroying Storm, as a Flood of mighty Waters overflowing, ſhall caſt down to the Earth with the Hand. Nah.* i. 3, *Jehovah hath his Way in the Whirlwind, and in the Storm, and the Clouds are the Duſt of his Feet. Job* ix. 17, *Qui in turbine conteret*

me. So under the Verb, to make afraid. *Ezek.* xxxii. 10, *Yea, I will make many People amazed at thee, and their Kings ſhall be horribly afraid for thee*; ſo under many other Words. A City and Perſons were call'd by this Name. I have placed the Reaſon they give for the Prohibition of ſeething a Kid in its Mother's Milk, as they had done under שדים which I think ought to ſtand under this, becauſe a Goat was the Emblem of this Power; and becauſe, I think, they ſprinkled their Field with that Milk, to appeaſe theſe imagined Furies, and ſo prevent them from deſtroying the Products of their Fields.

בית עזמות

MEntion'd 2 *Eſdr.* vii. 28, and plac'd above at *p.* 210. as compound of עז and זמם But if compounded of עז and מות then 'tis he, or they, or that which they imagined ruled the active Force, the Power of Death. I have ſhew'd in the Introduction to *M— Sine P. p.* 33. *& ſeq*; that theſe Agents they worſhipp'd among other Acts, were appointed to give and ſupport Life. But as the Death of Man was

was a Penalty, they had no Hand in that, that was the immediate Act of *Jehovah Elohim*, *Gen.* ii. 17, *In the Day thou eateſt thereof dying thou ſhalt die.* But whatever they imagined had this Power, they ſuppos'd it could defend from, or at leaſt delay it, and let it looſe, or inflict it: And that it could inflict, prevent, or cure Diſeaſes, which would have ended in Death. This is attributed to מלאכת השמים *Jer.* xliv. 17, *We —— were well, and ſaw no Evil, & al.* And thoſe who believed a Reſurrection, muſt, in the higheſt Senſe, believe, that when Death had ſeized them, thoſe could deliver them out of its Hands. I think theſe Texts refer to the Service. *Iſa.* xxviii. 15, *Becauſe ye have ſaid, we have cut off a Purifier with Death, and with Hell are we at Agreement.* ℣ 18, *And your Terms of Purification with Death ſhall be diſannull'd, and your Agreement with Hell ſhall not ſtand.* *Deut.* xxvi. 14, *Neque dedi ex ea* למת *to Death.* I have in the Place above-cited ſhewed, that the Power of Life was in theſe Agents; as *Pſal.* civ, 29, *Thou takeſt away their Breath: They die, and return to their Duſt.* In Oppoſition to this, the Air was frequently made the Inſtrument in Peſtilence, *&c.* by God's Appointment

to inflict this, *Exod.* xi. 5, *And all the Firſt-born in the Land of Egypt ſhall die. Numb.* xvi. 49, *Now, they that died in the Plague, were Fourteen Thouſand and Seven Hundred. Ib.* xxv. 9, *And thoſe that died in the Plague were twenty-four Thouſand. 2 Sam.* xxiv, 15, *And there died of the People — Seventy Thouſand Men. 2 Reg.* xix. 35, *The Agent of Jehovah went out and ſmote in the Camp — an Hundred fourſcore and five Thouſand.* Immediate Claims, *Deut.* xxxii. 39, *I kill, and I make alive. 1 Sam.* ii. 6, *Jehovah killeth, and maketh alive: He bringeth down to the Grave, and bringeth up. 2 Reg.* v. 7, *Am I Elohim, to kill and to make alive, that this Man doth ſend unto me to recover a Man of his Leproſy? Gen.* xx. 3, *Behold thou art but a dead Man; for the Woman which thou haſt taken for thee is a Man's Wife. Ib.* xxxviii. 7, *Was wicked in the Sight of the Lord, and the Lord ſlew him. 2 Reg.* xx. 6, *And I will add unto thy Days fifteen Years. Deut.* xxx. 15, *I have ſet before thee this Day, Life and Good, Death and Evil. Job* xxx. 23, *For I know that thou wilt bring me to Death, and to the Houſe appointed for all living.* Promiſes, *Job.* v. 20, *In Famine he ſhall redeem thee*

from

from Death. Pſal. ix. 14, *Exaltans me de portis Mortis. Ib.* lxviii. 21, *Deus nobis Deus ad Salutes & Domino Adonai ad mortem exitus. Prov.* xiv. 32, *Et ſperans in morte ſua juſtus. Iſa.* xxv. 8, *He will ſwallow up Death in Victory. Ib.* xxvi. 19, *Thy dead Men ſhall live, together with my dead Body ſhall they ariſe. Ib.* xxxviii. 18, *Mors laudabit te.* Under another Word, *Pſal.* xvi. 10. *Quoniam non relinques animam meam in Sepulchro. Ib.* xlix. 15, *But the Elohim will redeem my Soul from the Power of the Grave, for he ſhall receive me. Selah. Ib.* lxxxvi. 13, *Et eruiſti animam meam ex fovea. Hoſ.* xiii. 14, *I will ranſom them from the Power of the Grave.* So under another, *Pſal.* lxxxviii. 11, *Si Manes reſurgent, confitebuntur tibi. Selah. Job.* xxvi. 5, *Mortui formabuntur* (ſhall be brought forth, as *Iſa.* li. 2.) *de ſub aquis. Et habitatores eorum (quæ manent in eis) nudus infernus coram eo non operimentum perditioni. Iſa.* xxvi. 13, *Et terra Manes projiciet. Rev.* xx. 13, *And the Sea gave up the Dead which were in it, and Death and Hell* (the Grave) *delivered up the Dead which were in them.* As the Heathens had aſcrib'd the Power of Life and Death to theſe Agents; and as they had ſlain and ſacrificed their Children to theſe

Powers,

to redeem their own Lives; and as they had taken Liberties to kill one another, for blaſpheming theſe Gods, &c. for private Ends, &c. and perhaps were abſolv'd by Sacrifice, as it appears lower down they were; and as theſe are found join'd with the Conſequences of worſhipping theſe Powers, *Jer.* vii. 9, *Will ye ſteal, murder, and commit Adultery, and ſwear falſely, and burn Incenſe unto Baal, and walk after other Elohim, whom ye know not?* Hence the Sixth *Commandment*, *Exod.* xx. 13, לא תרצח *Thou ſhalt not kill.* This was an Original Precept in other Words, *Gen.* ix. 5, with the Reaſon aſſign'd; becauſe Man was made in the Image of the *Elohim.* And this is the firſt Time in the Order of Scripture, that this Word was uſed in Writing; and *Numb.* xxxv. 30, 31, they were to put ſuch to Death, and no Satisfaction was to be taken for their Lives. All the Miracles of healing or curing Diſeaſes, &c. which were the Means or Inſtruments of Death, reſtoring the diſabled Parts or Capacities, &c. by the Prophets, by *Chriſt*, by his Followers in his Name, were to prove, that the *Elohim*, and that He one of them had Power to cure the Maladies of the Soul, to ſuſpend and remove

remove what would cauſe its Death, and reſtore to it its original Parts and Capacities. All the Miracles of caſting out Devils who had been at that Time permitted to take Poſſeſſion of Men for their Sin, was to ſhew, that he had Power to deliver Men from the Right of Poſſeſſion, the Devils and Hell had to them by Sin and Death. His Miracles look'd backward to Prophecies of him, what he was to do then, and what he was to ſuffer from others, as well as forward to what he was finally to do. He was to prove, that he was the Perſon who ſhould firſt literally, really, and viſibly, perform the Prophecies of him, by his Actions to others, and by ſuffering thoſe of others upon him, and prevail; to induce Men who ſaw them, or ſhould ſee or hear the Accounts of them on Record, to truſt in him for the Performance of thoſe Actions, of which theſe, though real, were but Types or Samples; without that deſcriptive and connective Evidence there could have been no Faith, and without that no Effect: For Faith is the only Hand by which Man takes the Benefit. And the Miracle of raiſing the Dead perform'd by אלישע *Eliſhah*, who bore the Name of *Chriſt*, *God* the *Saviour*; and

thoſe

thoſe by *Chriſt* in raiſing the dead Bodies of others, and in raiſing his own dead Body, are all Evidence that he has Power over Death, and that he will, according to the Promiſe, raiſe the dead Bodies of all others. But as Sin was the Cauſe of the firſt Death, a Separation of Soul and Body, and of the ſecond Death, Separation of the Soul from God: Here was ſomething elſe to be done than to die for and raiſe the Body, even his external Actions in his Life, were but the viſible Parts of that Holineſs which is ſufficient to ſupply all Men; that was between the *Elohim* and him. Man can no more conceive that, than he could have perform'd it. Nor can one who is to be clothed with that Righteouſneſs have any more Idea of the Reception that will procure him, than he who ſhall go naked, expoſe and ſhew his Rebellion and Wickedneſs, can have of the Reception that will procure him. Nay his Death was but the viſible Part of the Satisfaction, or the Atonement; all that great Action was between the *Elohim* and him, inviſible to all others. A Man can no more expreſs or conceive that Part, than he could have ſuſtain'd it. Every ſingle Man who rejects the Benefit of that, will but be able,

during

during all Eternity, to feel his Part as one to the Number of Men, his ſingle Share of it. The Divinity ſupported the Humanity to ſuſtain that Weight, and as ſoon as that was finiſh'd, and the Divinity left the Humanity, he drop'd. During or at finiſhing of the Satisfaction to Juſtice, the ſhedding of his Blood, the real and viſible Means of cleanſing us from Pollutions, was to be an Evidence of the Purity which he will confer hereafter upon thoſe who ſhall be ſprinkled or waſh'd with it, which Man here cannot conceive, but by borrow'd Ideas, any more than thoſe who are not waſh'd can the Filthineſs and Odiouſneſs of Sin. His Reſurrection and Aſcenſion were but the viſible Parts of his Victory, and give no more Idea to thoſe who ſhall be ſo happy as to reap the Fruits of them, of the Pleaſures they ſhall enjoy hereafter, than his Death gives to thoſe who ſhall be ſo miſerable as to have no Benefit by it, of the Miſeries they are to ſuffer hereafter. The Miſſion of the *Holy Ghoſt* gave ſome Men a Proſpect we cannot now ſee. The Proſpect we have of theſe Things are from ſome borrow'd Ideas in Scripture, and from Faith, which is the Earneſt of the one, and Deſpair, which

is

is ſometimes the Earneſt of the other. The Evidence we have of his performing the Things which are predicted of him in the *Hebrew* Scriptures, and of his Power and the Ideas we have by Faith from the borrow'd Ideas of a future State, are proportion'd to our State of Trial here. If we could have clear Ideas of him, his Actions here, and what he will do hereafter, this could be no State of Trial, all Men would be forced to come in. The Word עז is us'd for the Name of Places, of many Perſons, and is compounded with גד, with יה, with אל, *&c.*

בעל צפון

MEntion'd *Exod.* xiv. 2. *Numb.* xxxiii. 7. The Word ſignifies to hide or be hidden, or obſcur'd; we muſt ſee what the Object was, and then try to ſee what their Imaginations about it were. I think it was the Covering, the Circumference of the Heavens, becauſe צפרת is us'd, 2 *Par.* iii. 15, *For the Coverings which were over the Repreſentations of them, upon the Top of each of the Columns, which were ſtudded with Stars.* This Word is alſo us'd

us'd for the Ceiling or Inſide of the Roof of the Temple, 2 *Par.* iii. 6, *Et* יצף *incruſtavit* (*Heb.* cover'd) *domum lapide pretioſo*, which were to repreſent the Hemiſphere with Stars, Clouds, *&c.* It is alſo us'd for the Covering of the Northern or their Hemiſphere, *Job* xxvi. 7, *Extendens Aquilonem ſuper vacuum* (Fluid Matter). *Pſal.* lxxxix. 13, *Aquilonem & dexteram tu creaſti ea.* If it be taken in a material or literal Senſe, then it is *Lord* at the Circumference, or out of the Reach of the Eyes. But they had farther Imaginations. Dr. *Cumberland* in his *Sanchon.* gives us this Conſtruction, *p.* 2. *But there were certain Animals which had no Senſe, out of which were begotten intelligent Animals, and were call'd* Zopheſemin, *that is, the Spies or Overſeers of Heaven, and were form'd alike in the Shape of an Egg: Thus ſhone out* Mot, *the Sun and the Moon, the leſs and the greater Stars.* I pretend not to juſtify Derivations in *Greek*; but ὀρανὸς ſeems to be what they intend by this, from *Hebr.* עור or *Chald.* as *Dan.* iv. 11 עיר *Vigil*; thence ἄρω & ἄνω, ſuperior in Time, Place, Power, or, *&c.* And this they us'd ſingular or Plural, as the Name or the Names. And they had Towers and Obſervers

ſervers, doubtleſs with neceſſary Inſtruments, by which they thought they could diſcover hidden Things, the Intentions of their Overſeers, Guardians in this Covering. The Obſervers were call'd by the Name צפה, and the Places of Obſervation, which were many, have a מ prefixed; ſo *Pharaoh* call'd *Joſeph* צפנת פענח *The Revealer of Secrets.* This Act of ſeeing or overſeeing is one of the higheſt Attributes in Divinity, emblematically repreſented by Eyes in the Cherubim, *Ezek.* x. 12, *And their whole Body (Heb.* Fleſh) *and their Backs, and their Hands, and their Wings, and the Wheels, were full of Eyes round about.* This Crime is referr'd to under this Word, *Hoſ.* v. 1, *Becauſe ye have been a Snare on* מצפה *Miſpah, the Place of Obſervation.* So the Claims under theſe Words exactly deſcribe this Affair, *Prov.* xv. 3, *The Eyes of Jehovah are in every Place,* צופות *beholding* (ſpeculantes) *the Evil and the Good. Ib.* xxxi. 21, *She looketh well to the Ways of her Houſhold. Job* xxiv. 1, *A Saddai non occultata ſunt tempora. Mich.* vii. 7, *Et ego in Jehovah ſpeculabor, expectabo,* from the *Elohim Salutis meæ, audiet me,* my *Elohim. Hab.* ii. 1, *I will ſtand upon my Watch, and ſet*

me upon the Tower, and will watch to ſee what he will ſay unto me. As a Dog I think was made the Emblem of Watchfulneſs, the Defects in the Prieſts are repreſented, *Iſa.* lvi. 10, under the Actions of that Creature. And it was propheſied, that there ſhould be better, *Iſa.* lii. 8, *The Watchmen —— ſhall ſee Eye to Eye*, Several Perſons took Name from this; ſo the Prophet with יה, ſo צפניה *Zephaniah.*

בית במות

MEntion'd 1 *Reg.* xii. 31. xiv. 23. & *al.* A Queſtion was put what this was, *Ezek.* xx. 29, *Et dixi ad eos, quid* הבמה *Bamah quod vos ingredientes illuc? Et vocatum eſt nomen ejus Bamah uſque ad diem hanc.* The *Latins* knew not what this Word mean'd, ſo had no Subſtantive for it. Our *Engliſh* Tranſlators have made the Word always ſignify High Places, in deſpight of common Senſe. There were other high Places than they dreamed of, *Iſa.* xiv. 14, *I will aſcend above the high Places* (Heights) *of the Clouds; I will be like the moſt High.* The Objects of their Worſhip were ſome Things

or Powers which they imagined were at theſe Heights, and ſo muſt not be Heights; but, if we had a ſubſtantive, Highs, or, as we have not, high Ones, only other Words for מלך, for בעל &c. To this refers *Sanchon.* cited in the ſecond Part of *M. P. p.* 277, *Memorat & Deum cui nomen* Ἔλιον *ſive* ὕψιστος, *hoc eſt, Altiſſimus, qui vixerat prope Biblum, ac genuerit* Οὐρανὸν, *unde ætherea plaga* Οὐρανὸς *ſive cæli nomen acceperit.* They had Prieſts to theſe Powers, 1 *Reg.* xii. 31, *Prieſts of Bamoth. Ib.* xiii. 2. and ℣ 33, *Made again the loweſt of the People Prieſts of Bamoth.* 2 *Par.* xi. 15, *Prieſts* לבמות *to Bamoth* & לשעירים *to Devils* (to Tempeſts) They had Images or Repreſentations, whether for their uncommon Height, or what, appears not. But I take them to be ſome Figure of the Heavens as their *Molochs* and their *Succoths* were. *Levit.* xxvi. 30, *And I will deſtroy your high Places* (S. Statuas) *and cut down your Images, and caſt your Carcaſſes upon the Carcaſſes of your Idols. Ezek.* xliii. 7—— *Nor by the Carcaſſes of their Kings, their high Ones.* ℣ 9. *Now let them put away their Whoredoms, and the Carcaſſes of their Kings far from me. Ezek.* xvi. 16, *And of thy Garments thou didſt take and deckedſt thy high Ones with*

with divers Colours, and playedſt the Harlot thereupon. That they were either Mountains or Pyramids, or any larger than a high Altar or Image, is impoſſible. *Numb.* xxi. 20, *And from Bamoth in the Valley. Jer.* vii. 31, *And they have built the high Places of Tophet, which is in the Valley of the Son of Hinnom, to burn their Sons and their Daughters in the Fire. Ib.* xix. 5, *They have built alſo the high Places of Baal to burn their Sons with Fire for Burnt-Offerings unto Baal,* &c. 2 *Reg.* xxiii. 10, *And he defiled Topheth, which is in the Valley of the Children of Hinnom, that no Man might make his Son or his Daughter paſs through the Fire to Molech.* 1 *Reg.* xi. 7, *Then did Solomon* יבנה *build* (form, frame, after an Idea) *a Bamoth for Chemoſh —— and for Moleck. Ib.* xiv. 23, *And they alſo built them Bamoth —— on every high Hill, and under every green Tree.* 2 *Reg.* xvii. 9, *And they built them Bamoth in all their Cities.* ℣ 11, *And there they burnt Incenſe in all the Bamoth. Jer.* xlviii. 35, *Him that offereth to Bamah, and him that burneth Incenſe to his Elohim.* 2 *Reg.* xvii. 29, *Et fecerunt facientes Gens Gens Elohim ſuos, & poſuerunt in Domo Bamoth. Numb.* xxxiii. 52, *And quite pluck down all their*

Bamoth. 2 *Reg.* xxiii. 15, *Both that Altar and* את־הבמה, *the Bamah he brake down, and burnt the Bamah, and ſtampt it to Powder.* 2 *Par.* xxi. 11, *Moreover he made Bamoth in the Mountains of Judah.* *Ib.* xxxiv. 3, *To purge Judah and Jeruſalem from the Bamoth, and the* אשרים *Aſhurim, and the carved Images, and the molten Images.* They had Abundance of Temples to theſe Powers, 1 *Reg.* xii. 31, *And he made a Houſe of Bamoth.* *Ib.* xiii. 32, *Againſt the Altar in Bethel, and againſt all the Houſes of the Bamoth.* 2 *Reg.* xxiii. 19, *And all the Houſes alſo of Bamoth that were in the Cities of Samaria,* &c. The true and falſe Worſhippers ſacrificed on the Tops of Mountains call'd by this Name, 1 *Par.* xvi. 39, *Before the Tabernacle of Jehovah in Bamah that was at Gibeon.* Ib. xxi. 29, *For the Tabernacle of Jehovah which Moſes made in the Wilderneſs, and the Altar of the Burnt-Offering were at that Seaſon in the high Place at Gibeon.* 2 *Par.* i. 3, *So Solomon —— went to Bamah that was at Gibeon, for there was the Tabernacle.* ℣ 5, *and the braſen Altar.* ℣ 4, *But the Ark —— at Jeruſalem.* 1 *Reg.* iii. 2, *Only the People ſacrificed in high Places, becauſe there was no*

Houſe built unto the Name of Jehovah. ℣ 4, *And the King went to Gibeon to ſacrifice there, for that was the great high Place.* 2 *Reg.* xii. 3, *Veruntamen excelſa non receſſerunt adhuc populus immolantes & ſuffientes in excelſis. Joſ.* xiii. 17, *Numb.* xxii. 41, *And brought him up unto the high Places of Baal, that thence he might ſee the utmoſt Part of the People.* In claim *Jehovah* aſſumes the Name עליון, the moſt High. In Oppoſition to theſe were the Laws about the Matter, Figure, Height, *&c.* of the Altars. St. *Paul* refers to this, *Epheſ.* vi. 12, *For we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs, againſt ſpiritual Wickedneſſes in high Places.* As theſe were worſhipp'd upon Mountains, they were call'd the *Elohim* of the Mountains. Hence 1 *Reg.* xx. 23, *Their Elohim are Elohim of the Hills, therefore they were ſtronger than we; but let us fight againſt them in the Plain, and ſurely we ſhall be ſtronger than they.* ℣ 28, *Becauſe the Syrians have ſaid —— and ye ſhall know that I am Jehovah.* Hence *Job* xxviii. 9, *He overturneth the Mountains by the Roots. Pſal.* xc. 2, *Before the Mountains were brought forth, or ever thou*

hadſt form'd the Earth and the World from everlaſting to everlaſting, thou art God. In Oppoſition to this Claſs of local Gods, *Pſal.* cxxxix. 7, *Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy Faces? If I aſcend up into Heaven, thou art there: If I make my Bed in Hell, behold thou. If I take the Wings of the Morning, and dwell in the uttermoſt Parts of the Sea; even there ſhall thy Hand lead me,* &c. *Jer.* xxiii. 23, *Am I Elohim at Hand, ſaith Jehovah, and not Elohim afar off? Can any hide himſelf in ſecret Places that I ſhall not ſee him, ſaith Jehovah; do not I fill Heaven and Earth? Amos* ix. 2, *Though they dig into Hell, thence ſhall my Hand take them; though they climb up into Heaven, thence will I bring them down; and though they hide themſelves in the Top of Carmel, I will ſearch and take them out thence; and though they be hid from my Sight in the Bottom of the Sea, thence will I command the Serpent, and he ſhall bite them*— ℣ 6, *It is he that buildeth his Stories in the Heavens, and hath founded his Troop in the Earth. He that calleth for the Waters of the Sea, and poureth them out upon the Face of the Earth, Jehovah is his Name.*

בית עמק

MEntion'd *Joſ.* xix. 27. The Word ſignifies deep from a ſmall Depth, to that which is not to be meaſur'd or fathom'd. So the Power which rules in Valleys or deep Places, but moſt eminently in the Abyſs, *Prov.* xxv. 3 *Cælorum in altitudine, & terra in profunditate. Pſal.* lxix. 15, *Eripe me —— e profundis aquarum. Ib.* cxxx. 1, *De profundis invocavi te.* 1 *Reg.* xx. 23, 28, *Sic dixit Dominus pro eo quod dixerunt Aram Deus montium, Dominus & non Deus* עמקים *vallium, ipſe* &c. So in a ſpiritual Senſe, *Job* xi. 8, *Profundum præ inferno quid cognoſces. Ib.* xii. 22, *Revelans profunda de tenebra. Pſal.* xcii. 5, *Thy Thoughts are very deep. Eccleſ.* vii. 25, *Et profundum profundum quis inveniet illud. Ezek.* iii. 5, *Non ad populos multos profundos* שפה *labio* (Confeſſion) *& graves* לשון *Lingua, quorum non audias verba eorum.* So in Words which expreſs the ſame Things, *Jacob* bleſſeth *Joſeph, Gen.* xlix. 25, *With Bleſſings of the Heavens above, Bleſſings of the Deep that lieth under.* Many Valleys are named

each by this and another Word. One 1 *Sam.* xvii. 2, with האלה, another *Joſ.* x. 12, with אילון. The latter Part of the ſecond *Commandment* was to reſtrain them from making any Repreſentation to theſe Powers within the Earth.

מרדך

MEntion'd *Jer.* l. 2, *A God of the Babylonians.* One of their Kings bore this Name, and alſo ברדך, which is a ſtrong Confirmation that this was the Name of a *God.* I think the ך is added, and ſignifies *thy*, and I think the whole Root in a material Senſe ſignifies to caſt down, in a mental Senſe, to bring under Subjection with the Prefix of מ, or *&c.* to be an Agent, *P. p.* 2632, רדד, *Quidam exponunt ſubjicere, ut conveniat cum* רוד & רדה: *Ut ſignificet actionem ſuperioris in inferiorem, dominari, Poteſtatem habere in aliquem ſubditum. In Kal. & Hiphil invenitur, idque fere active. M.* ירד *Deſcenſus & dependentia —— deſcendit, defluxit, —— dejecit, deſcendere fecit,* &c. So in their Senſe the Agent which makes Things deſcend. This is that

that Power which has been call'd Centripetal, Gravity, or Attraction, about which we have had ſo much Noiſe and Nonſenſe. They would make this Power to be univerſal, but it is only local in the Atmoſpheres of the Orbs, and here in the Waters, by the Interpoſition of the Orbs or Solids, which abate the Preſſure of the Air on the oppoſite Side, as the equal Preſſure on each Side makes the Direction perpendicular, included in many other Attributes, expreſs'd in this, *Exod.* ix. 19, *Et deſcendet ſuper ea grando, & morientur. Ib.* xv. 5, *Deſcenderunt in profunda tanquam lapis. Numb.* xi. 9, *Et in deſcendendo rorem* —— *deſcendet* Man—— *Ib.* xvi. 30, *Deſcenderint viventes in infernum. Deut.* ix. 21, *In torrentem deſcendentem e monte. Deut.* xxviii. 24, *Et pulverem e cælis deſcendet ſuper te.* 1 *Sam.* xix. 12, *Et deſcendere fecit Michal David per feneſtram. Ib.* xxi. 13, *Et deſcendere faciebat ſalivam ſuam in barbam ſuam.* 2 *Reg.* i. 10, *Et deſcendit ignis e cælis. Pſal,* lxxii. 6, *Deſcendet ſicut pluvia ſuper vellus. Iſa.* lv. 10, *Quemadmodum deſcendet imber & nix. Ezek.* xxxiv. 26, *Et deſcendere faciam Pluviam in tempore ſuo. Joel* ii. 23, *Et deſcendere faciet vobis Imbrem. Mich.* i. 4, *Sicut aquæ*

aquæ effuſæ in præceps. There are a vaſt Number of Claims, not only in the material Senſe, but as they imagined that theſe had ſome Power over the Mind, alſo in the mental Senſe. ירד in *Chaldee* is *Draco* which perhaps was their Emblem.

בעלה ימה

MEntion'd *Joſ.* xv. 9. Why *Baal* is terminated with a ה I pretend not to determine; whether they had then any ſuch fooliſh Notions, as that other Things were produced out of the Sea, and ſo was a Feminine Power, appears not. *Rob.* ים *affinitatem habet cum* מים *aquæ, nomine ab aquarum Copia. Merc. Et radix poteſt eſſe* ימם——*vel radix eſt* יום. The Root ſeems to be ימה. *Plur.* ימים whether מ in מים Water be a Prefix, becauſe the Plural is מימי, may admit of Diſpute: But למקוה Congregation makes all the Waters, the Abyſs, and Seas, as they are continuous, one; and 'tis likely they intended this ſo, otherwiſe it would have been Plural. For *Eccl.* i. 7, *All the Rivers run into the Sea, yet the Sea is not full: Unto the Place from whence the Rivers come, thither they return*

return again. Gen. xlix. 25, *Bleſſings of the Deep that lyeth under. Deut.* xxxiii. 13, *For the Dew, and for the Deep that coucheth beneath.* This is a high Attribute; becauſe the Life, Growth, *&c.* of all Creatures and Vegetables depend upon this. The Commiſſion to the Spirit, which was made Ruler on the Surfaces, and to the other, which acts by Expanſion, was given in the Firſt of *Geneſis. Job* ſpeaking of that Wiſdom by which all theſe Things were contriv'd, makes theſe Places ſay, xxviii. 14, *The Depth ſaith, It is not in me: And the Sea ſaith, It is not with me.* Thoſe who talk'd of Divinity, and knew nothing of Nature, nor what it was the Heathens had made their *Elohim*, may ſee a plain Reaſon why *Jehovah* call'd the material Spirit, his Spirit. So his Prophets, as *Pſal.* cxlvii. 18, *Flabit Spiritus ejus, fluent aquæ.* Proof of this Service, *Exod.* viii. 16, *Targ. Hieroſol. Ecce exit ut obſervet Divinationes ad aquas veluti magus. Hoſ.* ii. 5, *For ſhe ſaid, I will go after my Lovers that give me —— my Water.* ℣ 13, *And I will viſit upon her the Days of Baalim, wherein ſhe burnt Incenſe to them—And ſhe went after her Lovers, and forgat me. Iſa.* lvii. 5, *Slaying the Children in the Valleys under the*

the Clifts of the Rocks: Among the ſmooth Stones of the Stream is thy Portion, they, they are thy Lot: Even to them haſt thou poured a drink Offering, thou haſt offered a Meat-Offering. As this Object was the Names with thoſe Powers by which it acts upon, and in the Seas or Waters, and as the Waters are paſſive, the Claims are made by Creation, by Formation, by Miracles; in Terms of General Dominion over the Agents and their Actions upon the Sea in Storms, Tempeſts, Tides; over the Waters in raiſing and giving Rain, Dew, *&c.* and in many other Branches almoſt innumerable; I ſhall inſert a few. Creation, Formation, and their Production of Creatures, have been mention'd, repeated afterwards. *Neh.* ix. 6, *Thou haſt made the Seas, and all that is therein; and thou preſerveſt them all. Job* xxvi. 10, *He hath compaſs'd the Waters with Bounds untill the Day and Night come to an End.* ℣ 12, *In potentia ejus ſcidit mare. Ib.* xxviii. 10, *He cutteth out Rivers among the Rocks —— He bindeth the Floods from overflowing.* ℣ 25, *To make the Weight for the Winds, and he weigheth the Waters by Meaſure. Ib.* xxxviii. 8, *Or who ſhut up the Sea with Doors, when it brake forth as if it had iſſued out of the Womb.*

When

When I made the Cloud the Garment thereof, and thick Darkneſs a Swadling Band for it. And brake up for it my decreed Place, and ſet Bars and Doors, and ſaid, Hitherto ſhalt thou come, but no further, and here ſhall thy proud Waves be ſtayed. *Pſal.* xxiv. 2, *He hath founded it upon the Seas, and eſtabliſhed it upon the Floods.* *Ib.* xxxiii. 7, *He gathereth the Waters of the Sea together as an Heap: He layeth up the Depth in Store-houſes.* *Ib.* xcv. 5, *The Sea is his, and he made it.* *Ib.* cxlvi. 6, *Which made —— the Sea, and all that therein is.* *Prov.* iii. 20, *By his Knowledge the Depths are broken up, and the Clouds drop down the Dew.* *Ib.* viii. 24, *When there were no Depths I was brought forth, when there were no Fountains abounding with Water.* ℣ 29, *When he gave to the Sea his Decree, that the Waters ſhould not paſs his Commandment.* *Jer.* v. 22, *Fear ye not me, ſaith Jehovah; will ye not tremble at my Preſence, which have placed the Sand for the Bound of the Sea by a perpetual Decree, that it cannot paſs it? And though the Waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it.* By Miracles, *Gen.* vi. 17, *Behold I, even I, do bring a Flood of Waters upon the Earth.* Explain'd

plain'd in the Firſt Part of *M. P.* So *Amos* v. 8. ix. 6, *That calleth for the Waters of the Sea, and poureth them out upon the Face of the Earth. Pſal.* civ. 6, *Thou coveredſt it with the Deep, as with a Garment, the Waters ſtood above the Mountains. At thy Rebuke they fled, at the Voice of thy Thunder they haſted away. They go up by the Mountains: They go down by the Valleys unto the Place which thou haſt found for them. Thou haſt ſet a Bound that they may not paſs over, nor turn again to cover the Earth. He ſendeth the Springs into the Valleys which run among the Hills,* &c. *Exod.* vii. 20, *And he lift up the Rod, and ſmote the Waters that were in the River in the Sight of Pharoah, and in the Sight of his Servants, and all the Waters that were in the River were turned to Blood, and the Fiſh that was in the River died, and the River ſtunck,* &c. *Pſal.* cv. 29, *He turned their Waters into Blood, and ſlew their Fiſh.* So *Exod.* xiv. 16, *But lift thou up thy Rod, and ſtretch out thy Hand over the Sea, and divide it, and the Children of Iſrael ſhall go on dry Ground through the mids of the Sea,* ſo to the End of the Chapter. *Ib.* xv. 8, *And with the Blaſt of thy Noſtrils the Waters were gathered together,*

the Floods ſtood upright as an Heap, and the תהמת *the Depths* (the Fluid) *was congeal'd in the Heart of the Sea. Pſal.* lxvi. 6, *He turned the Sea into dry Land; They went through the Flood on Foot. Ib.* lxviii. 22, *I will bring my People again from the Depth of the Sea. Ib.* lxxiv. 13, *Thou didſt divide the Sea by thy Strength. Ib.* lxxviii. 13, *He divided the Sea, and cauſed them to paſs through: He made the Waters to ſtand as an Heap.* ℣ 53, *But the Sea overwhelm'd their Enemies. Ib.* cvi. 9, *He rebuked the Red-Sea alſo, and it was dried up; ſo he led them through the Depths as through the Wilderneſs.* ℣ 11. *And the Waters covered their Enemies, there was not one of them left.* ℣ 21, *which had done —— terrible Things by the Red-Sea. Ib.* cxiv. 3, *The Sea ſaw it, and fled. Ib.* cxxxvi. 13, *To him which divided the Red-Sea into Parts. Iſa.* xliii. 16, *Thus ſaith Jehovah, which maketh a Way in the Sea, and a Path in the mighty Waters. Ib.* l. 2, *At my Rebuke I dry up the Sea. Ib.* li. 10, *Art thou not it which dried the Sea, the Waters of the great Deep, that hath made the Depths of the Sea a Way for thy ranſomed to paſs over.* ℣ 15, *That divided the Sea, whoſe Waves roar'd. Pſal.* lxxvii. 16, *The Waters ſaw thee*

thee, O Elohim, the Waters ſaw thee : They were afraid, the Depths alſo were troubled, &c. *Exod.* xv. 25, *And Jehovah ſhewed him a Tree, which when he had caſt into the Waters, the Waters were made ſweet. Ib.* xvii. 6, *And thou ſhalt ſmite the Rock, and there ſhall come Water out of it, that the People may drink. Numb.* xx. 11, *And the Water came out abundantly. Pſal.* xxviii. 15, *He clave the Rocks in the Wilderneſs, and gave them Drink as out of the great Depths : He brought Streams alſo out of the Rock, and cauſed Waters to run down like Rivers. Ib.* cv. 41, *He opened the Rock, and the Waters guſhed out : They ran in the dry Places like a River. Pſal.* cxiv. 8. *Which turned the Rock into a Standing Water, the Flint into a Fountain of Waters.* So *Joſ.* iii. 14, *And it came to paſs, when the People remov'd from their Tents to paſs over Jordan —— that the Waters which came down from above ſtood and roſe up upon an Heap — And thoſe that came down towards the Sea — failed, and were cut off, and the People paſſed over. Pſal.* cxiv. 3, *Jordan was driven back.* 2 *Reg.* ii. 14, *And he took the Mantle of Elijah —— and ſmote the Waters and — they parted hither and hither, and Eliſha*

liſha went over. So ℣ 21, *Thus ſaith Jehovah, I have healed theſe Waters; There ſhall not be from thence any more Death or barren Land.* So *Ib.* iii. 20,—*Behold there came Water by the Way of Edom, and the Country was filled with Water.* So *Jonah* i. 4, *But Jehovah ſent out a great Wind into the Sea, and there was a mighty Tempeſt in the Sea, ſo that the Ship was like to be broken*; See the Remainder of this and the next Chapter. This Power is claim'd in expreſs Words, *Pſal.* xxix. 10, *Jehovah ſitteth upon the Flood: yea, Jehovah ſitteth King for ever.* This Power was committed to *Chriſt*, *Pſal.* lxxxix. 25, *And I will ſet his Hand alſo in the Sea, and his Right Hand in the Rivers.* So *Matt.* viii. 26. *Mark* iv. 39. *Luke* viii. 24, *And he aroſe, and rebuked the Wind, and ſaid unto the Sea, Peace, be ſtill; and the Wind ceaſed, and there was a great Calm——What Manner of Man is this, that even the Wind and the Sea obey him?* So *Matt.* xiv. 32. *Mark* vi. 51. *John* vi. 21, *And when they were come into the Ship the Wind ceaſed: Then they that were in the Ship came and worſhipped him, ſaying, Of a Truth thou art the Son of God. Luke* v. 4,— *Let down your Net for a Draught —they enclos'd a great Multitude of Fi-*

 ſhes,

ſhes, and their Net brake. So particular Attributes, *Deut.* xxxiii. 19, *For they ſhall ſuck of the Abundance of the Seas, and of Treaſures hid in the Sand.* 2 *Sam.* xxii. 16, *And the Chanels of the Sea appeared.* 1 *Par.* xvi. 32. *Pſal.* xcvi. 11, *Let the Sea roar, and the Fullneſs thereof.* *Job* xxxvi. 30, *And covereth the Bottom of the Sea.* *Ib.* xxxviii. 16, *Haſt thou entred into the Springs of the Sea; or haſt thou walk'd in the Search of the Depth?* *Pſal.* lxv. 7, *Which ſtilleth the Noiſe of the Seas, the Noiſe of the Waves, and the Tumult of the People.* *Pſal.* lxix. 34, *Let the Heavens and Earth praiſe him; the Seas, and every Thing that moveth therein.* *Ib.* lxxvii. 19, *Thy Way is in the Sea, and thy Path in the great Waters, and thy Footſteps are not known.* *Ib.* lxxxix. 9, *Thou ruleſt the raging of the Sea; when the Waves thereof ariſe, thou ſtilleſt them.* *Ib.* xciii. 4, *Jehovah on high is mightier than the Noiſe of many Waters: Yea, than the mighty Waves of the Sea.* *Ib.* cvii. 23, *They that go down to the Sea in Ships, that do Buſineſs in great Waters: Theſe ſee the Works of Jehovah, and his Wonders in the Deep. For he commandeth and raiſeth the ſtormy Wind, which lifteth up the Waves thereof. They mount up to the Heaven: They go*

down again to the Depths, their Soul is melted becauſe of Trouble. They reel to and fro, and ſtagger like a drunken Man, and are at their Wits End. Then they cry unto Jehovah in their Trouble, and he bringeth them out of their Diſtreſſes. He maketh a Storm a Calm, ſo that the Waves thereof are ſtill. Then are they glad becauſe they be quiet: So he bringeth them unto their deſired Haven. Ib. cxxxv. 6, *Whatſoever Jehovah pleaſed, that did he—in the Seas and all deep Places: He cauſeth the Vapours to aſcend from the Ends of the Earth: He maketh Lightnings for the Rain: He bringeth forth the Wind out of his Treaſuries. Ib.* civ. 25, *So is the great and wide Sea, wherein are things creeping innumerable, both ſmall and great Beaſts There go the Ships, there is that Leviathan, whom thou haſt made to play therein. Ib.* cxxxix. 9,—— *And dwell in the uttermoſt Parts of the Sea, even there ſhall thy Hand lead me, and thy Right Hand ſhall hold me. Iſa.* xix. 5, *And the Waters ſhall fail from the Sea and the Rivers ſhall be waſted and dryed up. Jer.* ix. 3, *And tho' they lie hid from my Sight in the Bottom of the Sea, thence will I command the Serpent, and he ſhall bite them.* It appears by the following Declaration, that the Heathens attributed

the raiſing of Rain to theſe Agents; *Jer.* xiv. 3, *They came to the Pits, and found no Water —for there was no Rain in the Earth.* ℣ 22, *Are there any among the Vanities of the Gentiles that can cauſe Rain, or can the Names give Showers? Art not thou he, O Jehovah our Elohim? Therefore we will wait upon thee, for thou haſt made all theſe Things.* This Power was controul'd by Miracles; *Gen.* vii, by Rain at the Flood. *Exod.* ix, by the Hail, *&c.* in *Egypt.* So *Pſal.* cv. 32, *He gave them Hail for Rain, and flaming Fire in their Land.* 1 *Sam.* xii. 17, *Is it not Wheat Harveſt to Day, I will call unto Jehovah, and he ſhall ſend Thunder and Rain.—And Jehovah ſent Thunder and Rain that Day.* 1 *Reg.* xvii 1, *There ſhall be no Dew nor Rain theſe Years. Ib.* xviii. 1, *Go ſhew thy ſelf unto Ahab, and I will ſend Rain.* ℣ 45, *And there was a great Rain.* So by Promiſes, hearing Prayers, *&c. Levit.* xxvi. 4, *I will give you Rain in due Seaſon. Deut.* xi. 11, *A Land of Hills and Valleys, and drinketh Water of the Rain of Heaven.* ℣ 14, *I will give you the Rain —in his due Seaſon, the firſt Rain, and the latter Rain. Deut.* xxviii. 12, *Jehovah ſhall open unto thee his good Treaſure, the Heaven to give thee Rain unto thy*

Land in his Seaſon. Ib. xxxiii. 28, *Alſo his Heavens ſhall drop down Dew. If they followed theſe Powers. Ib.* xi. 17, *He ſhall ſhut up the Heavens, that there ſhall be no Rain. Deut.* xxviii. 23, *And thy Heaven that is over thy Head ſhall be Braſs, and the Earth that is under thee ſhall be Iron. Jehovah ſhall make the Rain of thy Land Powder and Duſt; from Heaven ſhall it come down upon thee, untill thou be deſtroyed.* 1 *Reg.* viii. 35. 2 *Par.* vi. 26, *When the Heaven is ſhut up, and there is no Rain —— then hear —— and give Rain.* 2 *Par.* vii. 13, *If I ſhut up Heaven, that there be no Rain —— If my People —— ſhall humble themſelves, and pray —— then I will hear.* So in particular Claims, Attributes, *&c. Job.* v. 10, *Who giveth Rain upon the Earth, and ſendeth Water upon the Fields. Ib.* xxviii. 26, *When he made a Decree for the Rain, and a Way for the Lightning of the Thunder. Ib.* xxxvi. 27, *For he maketh ſmall the Drops of Water, they pour down Rain according to the Vapour thereof, which the Clouds do drop and diſtil upon Man abundantly. Ib.* xxxvii. 6. *For he ſaith to the Snow, be thou on the Earth; likewiſe to the ſmall Rain, and to the great Rain of his Strength.* ℣ 10. *By the Breath of God Froſt is given, and the Breadth of*

the Waters is ſtraiten'd. Ib. xxxviii. 22. *Haſt thou enter'd into the Treaſures of Snow? or haſt thou ſeen the Treaſures of the Hail?* ℣ 25, *Who hath divided a Watercourſe for the Overflowing of Waters, or a Way for the Lightning of Thunder, to cauſe it to rain on the Earth?* —— *Hath the Rain a Father, or who hath begotten the Drops of the Dew?* &c. ℣ 34, *Canſt thou lift up thy Voice to the Clouds, ſo that Abundance of Waters may cover thee?* ℣ 37, *Who can Number the Clouds in Wiſdom, or who can ſtay the Bottles of Heaven? Pſal.* lxv. 9, *Thou viſiteſt the Earth and watereſt it; thou greatly enricheſt it with the River of God, which is full of Water. Ib.* cxlvii. 8, *Who covereth the Heavens with Clouds, who prepareth Rain for the Earth.* ℣ 16, *He giveth Snow like Wool, he ſcattereth the hoar Froſt like Aſhes. Ib.* cxlviii. 8, *Fire and Hail, Snow and Vapour* —— *fulfilling his Word. Iſa.* v. 6, *I will alſo command the Clouds that they rain no Rain upon it. Ib.* xxx. 23, *Then ſhall he give the Rain of thy Seed. Jer.* v. 24, *Neither ſay they in their Heart, Let us now fear Jehovah our Elohim that giveth Rain, both the former and the latter, in his Seaſon. Ib.* x. 13. li. 16, *When he uttereth his Voice there is a Mul-*

Multitude of Waters in the Heavens; and he cauſeth the Vapours to aſcend from the Ends of the Earth. He maketh Lightnings with (for) *Rain, and bringeth forth the Wind out of his Treaſuries. Joel* ii. 23, *For he hath given for you the former Rain moderately, and he will cauſe to come down for you the Rain, the former Rain and the latter Rain, in the firſt Month.* So in this Expoſtulation, *Amos* iv. 4. *Come to Bethel, and tranſgreſs at Gilgal, multiply Tranſgreſſions*, &c. ℣ 7, *And alſo I have withholden the Rain from you, when there were yet three Months to the Harveſt. And I cauſed it to rain upon one City, and cauſed it not to rain upon another City. One Piece was rain'd upon, and the Piece whereupon it rain'd not, wither'd. So two or three Cities wander'd unto one City to drink Water, but they were not ſatisfied, yet have ye not return'd unto me, ſaith Jehovah.* Part of the ſecond *Commandment* was, that they ſhould make no Repreſentation of theſe Agents or their Powers which act in the Water under the Earth.

As Blood is to each Microcoſm, ſo Water is to this Orb, and to the Vegetables in it. Nay it is a conſtituent Part

of the Blood in each of the Microcoſms, and has conſiderable ſeparate Uſes in each of thoſe Microcoſms. The Uſes which have been made of it emblematically, are too many and too conſiderable to be explain'd in a ſhort Compaſs. That ſingle Precedent mention'd in the *Old Teſtament*, when the People made a ſolemn Repentance, 1 *Sam.* vii. 6, of drawing Water, and pouring it out in the Preſence of *Jehovah*, was that they acknowledged that they deſerv'd to have their Blood pour'd out, which every one muſt do before he repent. This was the Act of the People, and what they could lawfully do after that *Samuel* exhibited the Blood, which was to be pour'd out for them, and it was accepted.

TO ſhew how theſe Agents act under each of the Attributes, upon the Orbs, upon the ſeveral Parts of Matter, of Vegetables, of Animals, &c. would extend this Piece beyond the Bounds of the Patience of Readers, and may be done apart, or each referr'd to, as Occaſion ſhall offer, and may be better ſhew'd by the Actions to Senſe than by Words.

Since Religion and Philoſophy are ſo near a-kin; and ſince 'tis plain the Heathens,

thens, much more, the Divine Writers, underſtood all the Powers which have been lately attributed to Projection, Attraction, Gravity, and the Uſes of the Loadſtone, *&c.* and ſince all Diſputes of that Kind have been ſettled near four thouſand Years ago: And ſince you ſee there has been no uninterrupted Succeſſion of Philoſophers; and ſince the Neſt of the preſent ones is but from a modern Grant, and ſo a Creature of the Crown: And ſince 'tis pretty plain, that Plan was projected, and that Grant obtain'd by thoſe who were no Friends to the Church of *England*, whoſe Deſign is to diſparage the Scriptures, to regain the Supremacy, and is carry'd on by thoſe who know not what they are doing: And ſince they follow the Doctrines of Men, and not thoſe of the Scripture: Since we could not produce an immediate Reformation, I have done as my Neighbour *Wycliff* of glorious Memory did by the *Romiſh* Church here, expos'd their Errors, want of Learning, Ignorance, *&c.* by ſhewing the Truth. Tho' the firſt Part of his Caſe, that he referr'd to Scripture, and that Poſſeſſion and Preposſeſſion was againſt what he advanc'd, be mine; I am not under the Difficulties

ties the Reformers in the Church were. We want no Ordination from the Chiefs in Being; though if we did, enow of their Body have recanted, and would, if it were neceſſary, ordain others. And I hope, the latter Part of his Caſe will not be mine. Sure their Charter will not exclude the Benefit granted to new Inventors. Since our Laws have tolerated Diſſenters in Religion, they will not reſtrain us from ſetting up ſomebody in an Academy, with neceſſary *Apparatus* to ſhew the Scripture Philoſophy; ſince we are willing to be determined in every Article, not only by Scripture, but by the Evidence the Pretenders have appeal'd to, but never produc'd, Demonſtration to Senſe. And perhaps it may be as much for the Honour and Intereſt of the Kings of *Great Britain*, &c. to be Governors of a Society, which will confirm their other Titles, as of one which contradicts them.

F I N I S.

The NAMES and the ATTRIBUTES.

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